

THE  
MISTERIE OF  
INIQVITIE.

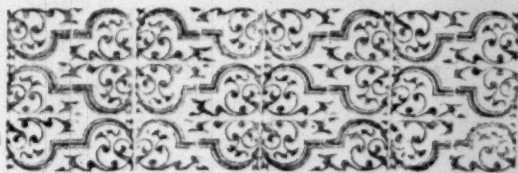
*Vol. 1.*

Plainely layd open by a Lay-Christian,  
no profest Diuine, out of TRUTH in Hu-  
manity, and Rules of Naturall  
REASON.

Whereby  
The World may See, Read and Vnderstand,  
*The Proud and Vaine Comparison of a*  
Cardinalles Red-Hat, and a  
KINGS GOLDEN  
CROWNE.

Alwayes prouided,  
In Reading, Read All, or Read nothing  
at All.

*For*  
*Magna semper VERITAS, Praualuit et*  
*Praualebit.*



1611.







**MAIESTIE** *must be seene,*  
and **SOVERAINTIE** *must*  
*subsist; if SVBIECTS will*  
*be happy.*

*In Regimine Ciuitatis . In Republica gubernanda, et in Orbis imperio ; minimum est quod possunt Homines ; in causa Religionis multo minus . Magna Magnus perficit DEVS.*



E, whose onely will and absolute Power, could worke so well that all he made became like HIM-SELFE, *Valde bona* exceeding Good. (*Et vidit DEVS quod omnia quae fecerat erant valde bona.*) GOD I say, GOD I meane, and GOD the third time, though ONCE for ALL: whom onely to knowe, is euerlasting Life and ioy but to heare, and make mention

Gen. Cap: 1. Vers 31.

of his Name, being a law to Himselfe; of his owne *Perfection* doth likewise perfect all he willes or doeth. His GOODNES being the Forme wherein all things are well made, from which to swerue, is to turne againe to nothing, and which in Him as the Fountaine, wee must admire, and most of all affect and desire in our selues.

Thus GOODNES becomes the glorious Centre of DEITIE it selfe, from whence all *Circumferences* both in HEAVEN and EARTH, deriue not only *Essence* and *Subsistence* but happinesse in *Being*.

From hence it is, that out of Learning and zeale to religious rightes, some godly disposed haue seem'd to obserue a kinde of *Free-trafficke*, and mutuall *Commers* betweene the Throne of HEAVEN and the Church vpon EARTH for the vse Goodnesse. All heavenly Inspirings downwards, and all holy Desires vp-ward, being as *Angels* or *Marchants* betweene GOD and Vs. That as his Doctrine doeth teach HIM for our supream TRUTH, so our Prayers might confesse HIM to be our Soueraigne

*Traffick* { *Heavenly*  
*Earthly*.



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raigne-GOOD, and our *Faith* from above, belaying our happi-  
nesse; our *Charity* below, might woorke out our Saluation by  
the *Medium* CHRIST IESVS, both GOD and MAN. *Faith*  
I say, apprehending the mercies of the FATHER for the merits  
of the SONNE, by the working of the SPIRIT, the Fountaine  
of all Graces and Mother of Obedience.

*Customers and Searchers live  
together, and ought to concur.*

Saint Mathew the Euangelist  
sometime a Publican.

LONDON.

But this Height and Depth of GOODNES we leaue to De-  
uines. This fittes not our *Trafficke* and lower *Commers*, the  
length and bredth thereof, must lay foorth our Lessons which  
are but Customers, that giuing GOD his due and our SOVE-  
RAINE-KING his Right, All might become happy. *Ignorance*.  
What Publicans, and Sinners, and Customers and All? *Customer*.  
Yea, euen Sinners, and Publicans, whome Custom-  
ers you call. *Jealousie*. But howe? I pray you? And what  
makes you thinke such may become happy? *Customer*. *Huma-  
nity* and Reason. For if TRUTH and GOODNES subsisting  
together by the name of DEITIE, made *Man* a modell of  
Perfection like it selfe, for the vse & good of All: and GRACE  
begetting BOVNTIE by the GOODNES of it selfe haue fixt  
*Maiesty* and *Soueraignty* in the persons of *Men*, by the name of  
KINGS, for all Subjects weale; why should not Customers re-  
ioyce among the rest? *Suspition*. Why? Because Publicans  
and Sinners are seene daily to conuers, and keepe company to-  
gether. *Customer*. And so are Customers compeld for to do.  
*Ipocrisie*. But Publicans are Sinners, are Customers so too?  
*Customer*. Else were they but Liers, if they should not say so;  
but Sinners by nature are those you call *Men*, and by the grace  
of GOD those men become KINGS, and KINGS become  
Christians: And such by Grace and GOODNES are Custo-  
mers too. *Impudence*. Are Customers then Christians? *Cu-  
stomer*. Yea, and Kentish-men too, for Kentish-men are Chri-  
stians where-euer they goe. *Discretion*. If Customers be Chri-  
stians, then may they be honest, and so become happy, but Pub-  
licans will lie. *Customer*. So must Discretion too, when Igno-  
rance commaunds, and *Jealousie* stands by. But as a Publican,  
turn'd Christian, became so true a Brother, that hee taught the  
foundation of Trueth vnto other: So were it, or might it be,  
that docible persons might be suffered to learne, Publicans at  
this day, both could and would teach Sinners to become like  
themselues, neither Saints nor Hipocrites, nor deepe profest  
Deuines, but humbly minded Christians, and plaine honest  
men. *Enuy*. Admit they be Christians, and that some prooue  
happy in regarde of their PLACE, yet they of the OVT-  
PORTES howe dare they show their face? *Customer*. Where  
Ignorance and Enuy are seene to embrace, Questions answered  
Questions, in the same words and case. Then why should the

OVT-



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OVR-PÖRTS be so subiect to Disgrace? They seek to see one *Maiessty* and one *Souerainty* subfist; they serue all one GOD and one KING at the least. *Malice*. Why? their Breathes infect the Ayre, and their Places seeme accurst. *Customer*. If *Malice* had not sayed so, then Enuy woulde haue burst. *Slander*. But their Names are sufficient to turne Vertue into Vice, and Trueth into Lies, as matters now stand. *Customer*. So the worlde hath beene tolde (indeede) and long borne in hand, as wordes are mistaken, both by sea and by land, for as [1] Publicans and [2] Sinners, are two leuerall words (spell them who can;) so, imply they a distinction both in manners and Man. But Ignorance! Ignorance! that Mid-wife of Idolatrie, and Nurse of Superstition, hath euer beene likewise the Mother of all Errors, aswell in Humanity as Diuinity it selfe; in Iustice as Religion; iniurious euen to GOD, as well as his LIEVTENANTS, & therefore no friend to Customers. But as, *Prinatio presuponit habitum*: and sicknes implieth a habit first of health: so Errors breeding mischiefes, begat those Inconueniēces, which threatning our confusion, tell vs notwithstanding (vnawares to themselues) of a way to Order, that leads to Perfection, which we hope now to learne: For our DAY-STARRE is risen and the DAWNING of our Day, that in good time will scarre them, or amend them as they may. ENTHVSIASTME. Now alas poore man, how art thou beset by Ignorance and her fellowes? Yet be not dismay'd, what though inveterate Errors hold on their aduantage, till from signes vnto causes by effects it appeare, in this lower kinde of Traficke, and worldly Commers, howe the names euen of KINGS, as well as Customers, are subiect to abuse: yet when TRVTH the Daughrer of Time shall once but appeare, and put her selfe forth; then Ignorant Discretion and Impudency too, shall stand both confounded, & Iealousie her selfe see, that Customers are Men capable aswell of Religion as Reason, if they be but well taught. Now be not afraid, for TRVTH and GOODNES are so lincked together, that where both of them are not, there can bee neither: and GOD being GOODNES, his TRVTH stands still by thee, and his GOODNES cals thee forward; therefore keep on thy course, thy meaning is honest, thy purpose is loyall, and thy vowes are all deuine: thou shalt not tread amisse, let not thy heart decline, and take thus much on-wards, that all sides haue yeelded, TRVTH must preuaile. *Customer*. Is TRVTH then at hand, and is't GOODNES that cries? Then let *Ipocrites* dissemble, and *Impudence* make lies: let *Iealousie* goe sleepe a while, and *Suspition* take some rest; let *Ignorance* hatch Errors, wherein *Mischiefes* make their nest; send *Pride* to the Pope, and let *Cardinals* play the Fooles; send *Popery* to the Diuell,

1. Customers collect in the Customs Houses.

2. Searchers and Wayters, attend at the Waters side.

The KING and PRINCE.

vide fol. 26



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and *Discretion* to the Schooles. *Couetyse* gaines nothing by Men of my Place. And *Ambition* will scorne to striue with *Disgrace*. Then, *Danger* stand aside, since *Goodnes* calls me to it. If ought do put me by, *ti's Wisdomes* hand shall doe it.

They therefore that haue Eyes to See, let them be pleas'd to Read, and that haue Eares to Heare, let such Men vnderstand, what an humble minded Customer, by the Letters of his ALPHABET and Lines of his owne PRIMER hath beene able for to spell.

*In my beginning thus, GOD be my speed;  
With TRUTH to stand still, and with GOODNES proceed.*

ALL MEN by nature desire to be Happy, and ayme ( at the least ) at their highest Blisse; but the Affections of all, being best seene, and knowne by their Obiects and Ends: as the highest Obiect ( next God and his Church ) is the HONOR of our SOVERAINE, and GOOD of our COUNTRY; so there can be no Endeavour more serious and important then to amplifie the One, and to further the Other; that MAIESTY may be Seen, and SOVERINTY at all hands made able to Subsist.

Psalme, 114.

Now by GOODNES onely, all things are seene and knowne to Subsist both in Heauen and Earth: and GOD being GOODNES whose seate is Heauen and the Earth but his Foot-stoole: for *Calum Calorum sibi-Ipsi assumens Terram reliquit Filijs Hominum*. In this respect wee call our Soueraigne Good: and his LIEV-TENANTS, our Earthly Gods, or Soueraignes per anal as Himselfe is per amount.

Thus as KINGS and KINGDOMES, proue heauenly Relatiues, so SOVERAINES and SVBIECTS, for GOD our Soueraigne, is a GOD of Order, and not of Confusion.

If GOD then, the very Fountaine of GOODNES or GOODNES it selfe, from whose onely Essence grow all our happy Beings, both SOVRAINES and SVBIECTS, out of Loue to Order, and Hatred to Confusion in the depth of his wisdom, haue set a distinction betweene Souerainty and Subiection for the GOOD of All: it must needs be by some absolute Powerfulness, that is proper vnto KINGS.

Now, as Omnipotency in GOD is Essentiall with his GOODNES: so the Bounty of KINGS must set foorth their Greatnesse. And seeing that, that selfe-subsisting-Goodnesse, that *Calocagathia* and vniuersall influence of Profit and Pleasure, wherewith DEITY still woorking the benefit of All, to His own Eternall Glory



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*Glory* and Mans immortall *Blisse*, is by a like consent of Nations made fixt and firme in the *Finenesse* and *Purenesse* of Gold and Siluer, by the name of *Bullion*, that *Maiesly* among Men, may haue wherein to be seene, and *Soueraignty* Subsist: a Heauenly Will and Wisedome to extend those Materials by *Number*, *Waight* and *Measure*; that the worth of it selfe, may warrant the iust value of all things besides, for generall behoofe, commutatiuely; must needs be that Power which visibly demonstrates, what Person is the *Soueraigne*, and who is but a *Subiect*. For as by *GOODNES*, Men first become happy, both *Soueraignes* and *Subiects*, the same fixt in *Bullion*, makes Men to be *KINGS*, and *Bounty* by *Bullion* makes *KINGS* to be *GODS*: so Money made of *Bullion* to extend *GOODNES* by, representing euery where, euen visibly to the Sence and Eye, by their owne stamps and marks, both the name of the Person, with the Title and Inscription, of *Him* or *Them* that made it: and *Exchange* extending *Bounty* by the *Greatnesse* of it selfe, shoves how *Soueraignty* may Subsist, and *Subiects* become Happy; whilst each Supports other by mutuall Supplies for reciproke Endes: The *Soueraigne* graciously beholding the prosperity and wealth of all his Loyall *Subiects*, as the onely Mirror of his owne *Greatnesse* and *Honor*; and the *Subiects* Religiously admiring the *Maiesly* of their *Soueraigne* as the glorious object of their Welfare and *GOOD*.

Thus *Bullion* being made the Body and Bloud of *KINGS*, *Money* the *Medium* betweene *Subiects* and their *KINGS*, and *Exchange* the Heauenly Mystery that ioynes them both together: *Coynage* out of question, *Omni Soli et Semper*, by their right vnto *Bullion*, and vse of *Exchange*, is the true *Catechumen* of all Earthly *Soueraignty* and *Kingly Dignity*.

*Coynage* I meane, but not of the Articles and Rules of our Faith in matters of Religion, to direct our Consciences the way that leades to Heauen, for that belongs to *GOD* himselfe, our *Soueraigne per amount*, being altogether Spirituall and meere-ly Deuine: but *Coynage* of Money in the matter of Iustice, to keepe fraud from shelter, in the Actions of Men peculiar vnto *Kings* our *Soueraignes per anal*, being altogether Temporall and meere-ly Ciuill. That as *GOODNES* by infusion shoves the Powerfulnesse of *GOD* ouer all his Creatures, so *Bullion* by Consent, the *Greatnesse* of *Soueraignes* ouer all their *Subiects*. And Religion ty'd to Iustice by the twine of one TRUTH, hauing *KINGS* for their Protectors, at moe Temples then *Saint Peters*, and moe Staples then *Rome*, might help Catholicks vp to Heauen, though Papists goe to Hell. Each *KING* in this respect, (as *Ioshua* was by *Moses* to *Aaron* and to *Hur*) for defence of their *Subiects*, being Supream Head and Gouvernour, with-

*Iu Monet, Principatus Insigne recipuum est, & MAIESTATEM oculariter ostendit. Iacobus Berninus Lib. I. cap. 8.*

\* This is meant onely by the obstinate and wilful, but not by Superstitious Papists, whose Consciences seduced by the Witch-craft of Rome, may be releued by theyr hearty Repentance.



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in their owne Dominions, both of Church and Common-  
weale.

The Maieſty of GOD ſcene in  
KINGS, and Soueraignty in  
KINGDOMES.

¶ DEVS in Homine MAIEſTA-  
TIS ſua Imaginem poſuit, ſic REGES  
in Nummo.

Theſe Premises ſtanding ſure, that is to ſay: If GOD him-  
ſelfe our Soueraigne per amount, both *Alpha* and *Omega*, as infi-  
nitely Wiſe, as eternally Juſt, knew what he had to do in Coy-  
ning Heauen and Earth. If his Will, that is Omnipotent, had  
power to perfourme, and his ſkill without a Pattern, did know  
what Methode ment, in making Man a model of Perfection like  
himſelfe, and by KINGS as by Lieue-tenants to make uſe of all  
the reſt, that his Maieſtie being ſcene in the Beautie of the  
Worlde, his Soueraignty might Subſiſt in the Goodneſſe of his  
Woorke, by this Powerfull kinde of Coyning: the Biſhop of  
Rome being Originally, and indeed but a Subiect, as both Saint  
Peter was and others were before him: let Bellarmine, or the  
Biſhop there himſelfe (for Biſhoppes muſt haue Conſciences,  
though Popes may haue none) reſolue the Chriſtian Emperour,  
Kings and Monarks of the World, by what warrant authenticke  
Diuine or Humane, the Popes of later times vſurping their Pre-  
heminence came firſt to Coyne Money, and by a Iewiſh kind of  
Vſury, to diſturbe their Exchange.

For if *Omne quod efficit Tale oportet eſſe magis Tale*, how hath  
a Subiect, but a Reſident of Rome, and the Emperors own Vaſ-  
ſall, ſo raiſd his owne Perſon, as not to rancke with Subiects of  
the higheſt Degree, but aboue Gods annointed and all that may  
be *Sebaſma Soueraigne*? Or what Power hath beene able to  
make a ſimple Seruant, and a bond-ſlaue vnto Sinne of greater  
ability then were his Predeceſſors, or IESVS-CHRIST him-  
ſelfe (his pretended Lord and Maiſter) that being to pay Mo-  
ney for himſelfe and ſome other, diſclaim'd this Soueraignty.

The Art of Impiety ſufficiently  
laid open. by Diuines  
But the Miſtery of Iniquity, ne-  
uer yet directly vndertaken. by  
Any.

All Ages more or leſſe, at one hand or other, haue inuey'd  
againſt his insolent Intruſions by Couetiſe and Pride, as well  
vppon the Hyerarchy as the Temporality of Kings, being indeed  
blaſphemouſly iniurious vnto either, (wherein our Sacred Soue-  
raigne hath of late exceld Him-ſelfe and all that went before  
him.) But in this kinde of Pride and Couetous Preſumption, I  
neuer yet could ſee any Man come neere him. This being in-  
deede, the very Art of his Impietie, and Myſterie of all Ini-  
quity.

For, as by Maſſing Priests and Ieſuites, he hath damnably  
profaned our Eucharifticke Sacrament of the Body and Bloud of  
CHRIST, (the Life of true Religion) making Creatures (Bread  
and Wine) to be Gods, and Godlines a marchandiſe to be bought  
and ſold for Money: ſo by Bankers and Iewes making Vſury  
the meanes to draw home his reuenues for all kind of Sinnes, he  
makes Money ſeeme a God, that's but a Creature vnto Kings,  
and



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and *Subiects* like himfelfe presumptuously rebellious, keeping *Soueraignes* from the praetise of their Christian-like *Exchange*, (the Life and Soule of *Iustice*) in contempt of Lawes and government both of GOD and KINGS.

Now then, as without all Dispute or Question, it is generally concluded in all the Christian World, that to Coyne new Articles of the Faith, in the matter of Religion, or to alter the *Eucharist* from the first institution by what Creature soeuer, is a Sinne against the *Maiestie* of God and his *Church* by the name of *Heresie*, so to Coyne *Money* in the matter of *Iustice*, or being Coyned to clip the valuation that *Soueraignty* hath giuen it in *Subiects* whosoeuer, how or wheresoeuer, is to eclips the *Maiestie* of Sacred Kings and Counsailes, to profane the Seates of Religious *Iustice*, to contemne Authority and to preuent and peruert all Order and Equity in the liues and conuersations of Christian-Ciuill-Men by the Title of *High-Treason*.

Of this I say, let the *Bishop* of *Rome* himfelfe bethinke him seriously before he speake, and then speake as he thinkes, and let *Bellarmino* aduise him well how to frame his Answer without *Equiuocation*, *Guilty* or not *Guilty*.

For if *Coyning*, and *Creating* proue meere Synomas and meane but one thing; then is there a third kinde of Coynage, by a power likewise absolute in disposing of *Honor* by the *Greatnes* of it selfe, which being proper to none but *Soueraigne Kings*, is abused and disgraced by the *Bishoppe* there and *Conclau*e, in creating of *Nobility* and Titles of *Dignity*, beyond the rules of Order and degrees of *Goodnesse*, turning Men into Beastes by solitary Liues, and solitary Drones to places of credit; drowning Honor of Priest-hood, in *Monks*, *Anchorites*, and *Eremytes*, out-facing Cleargy *Prelacy*, by *Wry-neckt Chaplaines*, *Iesuits* and *Friars*, profaning Sacred *Maiestie*, by Card-nal *Deacons* and *Parrish-Priests* of *Rome*, and disgracing *Soueraignty* by a *Hierarchy* of their owne. Thus making *Cardinales* to be *Checkemates* with KINGS; and the *Popes* more then *Monarks* or *Emperours* Fellowes, to blowe vp Kingdomes and tread Empires downe.

The Issue therefore of the Enditement must wholly rest in this, whether *POPES* of themselues be *Soueraignes* or *Subiects*, or both, or neither. For if *Subiects*, then let *Bellarmino* be silent, or haue his tongue cut out, while the *Byshoppe* on his knees, by suite and submission to GOD, & his *LEIVE-TENANTS* make meanes to get his pardon, of the *Emperor* at least. But if he challenge *Soueraignty* *per amount* or *per aual* then in what Court of Chiuallry, in *Heauen*, *Hell*, or *Purgatory*, he will stand to be tri'd for all degrees of *Honor*, and names of *Nobility*, that the Christian

*Nunnes. Monkes. Anchorites.*  
*Eremytes. Deacons. Masse-Priests*  
*Fryers. Iesuites. Cardinales. Popes.*



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stian world affoordes are thus to be coyned.

¶ All Titles of *Nobility*, and Rights of Preheminence, being feuerally deriued from three generall Fountaines, viz. *Diuinity*, *Humanity*, and *Distributive Iustice*; are either *Celestiall*, *Morrall*, or *Politique* and *Ciuill*.

Glory.

1 The first from *Religious Imputation* being hid from the World, makes Christians onely *Glorious* by Faith with God in Heauen.

Honor.

2 The second, from *Vertuous Infusion* makes honesty most *Honourable*, and Vertue still admired by Good-woorkes among Men.

Nobility.

3 The third, from *absolute Affection*, in Soueraigne Loue and Fauour, makes Subiects *Enobled*, respectiuely abroad, but properly at home, for seruices performed in the Church or *Common-weale*.

Fame.

The *First* being *Eternall*, & the *Second* *Immortall*, by a kindered all *Diuine*, makes mortall Men remembred, and by *Fame* to liue for euer.

But the *Third* (whereof wee are heare to speake) being meerly positine with *Kings* within their *Kingdomes*, though by nature it be diuers, as tyde vnto the Customes of *Empires*, *Kings* and *Crownes*, admits notwithstanding this generall definition.

\* *Nimrod*, the Sonne of *Chus* the Sonne of *Cham*, the second Sonne of *Noah*, so called, *Quasi auarus Dominator* or greedy Cormorant, was the first that domineerd in *Babilon*, & violently framing to himselfe an Empire ouer al his Neighbors, for his cruelty in punnishing, is in scriptures called *Robustus venator*, mighty or noble Hunter before the Lord, as committing violence euen in the presence of God, and therefore odious both to God and Man.

1 *Nobilitas Theologica.*

2 *Nobilitas Philosophica.*

3 *Nobilitas Politica.*

*Quod sit qualitas vel Dignitas, quâ quis Legitime à Plebeia conditione eximitur et per Gradus erigitur.* That it is, a qualified Dignity, whereby a Man exempted and rayfed by degrees, becomes lawfully preferd aboue the Common-people. And deuiding it selfe into *Datiue* and *Natiue* (for *Violent* and *Intrusive* haue here no *Art* nor *Part* as that of \* *Nimrods* was) becomes withall so successiue, and *Hereditary*, *Vt per Titulos numerentur Aui semperque renata Nobilitate virent et prolem fata sequantur continuum propria seruantia lege tenorem.* Whereby it stands distinguished from the other two.

In the *First*, euen on Earth we admire the Heauenly *Maiesty* of *Goodnes* fixt in *Deity* by *Religion* and *Pietty*, in our holy Contemplations.

In the *Second*, we behold the visible *Preheminence* of *Greatnes* in *Manhood* by *Iustice* and *Probty* in our honest Conuersations.

And the *Third* demonstrates the wonderfull *Prerogative* of deuine *Grace* and *Maiesty* in humaine *Soueraignty*, that of it's owne



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owne infused *Bounty* and fixed *Honor* can so wisely discern, so iustly value, and so prudently transfer, the Reputation and credit of *Piety* and *Probity*, by *Ensignes* of *Gentility*, and Titles of *Nobility* by *Degrees* vpon others; that as Names doe seuer Men, so *Armes* to demonstrate and distinguish *Families*.

Of this kind of *Nobility*, the wisdom of the Heathen haue left thus recorded. *Omnes boni, Nobilitati Politica semper fauerunt, tum quia utile est Reipub. Nobiles esse, maioribus suis dignos, tum quia valet apud Nos etiam clarorum virorum, & bene de Reipub. meritorum memoria.* *Cicero pro Sello.*

That *Maiesty* then, which with Men may be seene, and that selfe-subsisting *SOVERAIGNTY*, whose *Loue & Affection*, can make *Subiects Happy*; being the glorious *Object* of *Welfare* and *Good*, that we seeke to behold and set forth vnto others: we are not here to cal down those glorious Titles and *Celestial Orders* of *Seraphini Inflammati*, *Cherubini illustrati*, *Thoni Gloriosi*, *Dominaciones Clara*, *Principatus Inclyti*, *Potestates mirande*, *Virtutes benigna*, *Archangeli Sancti*, nor *Angeli boni*, that attend vpon *Maiesty* in the highest *Heauen*. Neither need we call back those ancient *Patricij*, and *Grane Senators*, that as Men sent from *Heauen*, the old *Romanes* did admire, whome time hath now made common, in all our free *Citties*: much lesse those *Greekish* Titles of *Greatnes* and *Honor*, that swayed the *Empire* after *Constantines* times, *Sebastos*, *Sebastocrator*, and *Casar* at the last, nor *Panhypers Sebastos*, that commanded all the rest, being now forgotten and long ago forlorne. But as the *Turkes* in the *East*, and the *Popes* in the *West*, haue confounded the world, we are to obserue, how *Maiesty* forsaken of those wandring *Empires*, and great patterns of *Pride*, hath fixed her selfe still in the *Monarchies* thereof, and *Soueraignty* seated in the *Thrones* of our *Kings*. Nothing being found more Powerfull in it selfe, more Gracious of it selfe, nor more to be admired for vse in Nature, for practise by Nations, or as it is extolled by the *Scriptures* themselues then *Regia Dignitas* and *Potestas Regalis*: for euen the ancient *Romans* in their first Types of Honor (*in bonum Cinitatis*) held the Regall power highest till *Tarquines* time, by whom it was defiled. *Dictator* sel

The peculiar Grounds of Nobility Political and Ciuill, most proper to iudge by, and resolve the questions of Secular Soueraignty, whereof, read *Tractatum Nobilitatis Politice vel Ciuilis Londini excusum*, 1603. & 1610.

in next to *Consuls*, and the Chiefetaine of their Armies, was but *Imperator*, whome we call *Emperor*. *Kings, Consuls, Dictators, Decemvirs, Tribunes, Emperors.*

Great *Casar* himselfe, euen that *Iulius Casar* which triumphed ouer *Pompey*, after the battaile he fought at *Pharsalia*, refused that of *Emperor* being so saluted, and chose rather to bee called *Dictator summus*, the Title of a *King*, being yet odious in the *Citty*. But when he vndertooke the *Parthian* warres, he affected that of *King* before all the other; affirming the *Sibilles* had so set it downe, that the *Parthians* were no way to bee conquered, but by the hand of a *King*.

D

The



## The MYSTERIE

The Dictators Preheminence being equal with a King and the name but onely changed was afterwards altered to *Magister Ciniū*, whome at this day the *Germanes* do terme their *Burgue Maister*, and the *Romaines* themselves, i. Italian-Latine since, did call their *Banderezo*, till the *Popes* frō *Auinion* to renew their gainful *Iubile* were recald again thither, and by surprising *Saint Angelo*, made themselves absolute *Lords* both of and in *Rome*.

The Title of *Emperour*, at the first being but a Office in the Warres, and a naked name; began at last ambiciouly to swell, and excell all the rest, though now so deiected or eclipsed at the least, that the *Maiesty* and *Honour* of our Christian Commonwealths, stands fixt againe in *Kings*, and in their Persons onely now properly seene. Whereof foure *ab antiquo*, and none but foure, are said to be annoited, *ENGLAND*, *FRANCE*, *IERUSALEM*, and *SICILL*.

From hence it is obserued, that as the *French* doe vaunt themselves, their *Kings* within *Fraunce*, haue stilde themselves *Emperours*: so *Chassaneus* sayeth of *England*, that our *Kings* are *Monarks*.

And as the Titles of *most Christian*, may well besecme the *French*, and that of *most Catholike* the later *Kings* of *Spaine*: so *de facto et de iure*, to stand forth as Champion of the truly *Christian*, *Catholike* and *Apostolike Faith*, is an Honour due to this day to the *Kinges* of *Great Brittain*, though the *Popes* out of Pride had neuer sent nor begot it: for holding their Kingdome obnoxious vnto none but *Soueraigne DEITY*; they deriue the same by inheritance immediatly, from the insufiue *Grace* of *God*, confirmed by their *Subiects* full and free consent, at their *Coronation*, *Consecration* and speciall *Inunction*, whereby as *Gods Lieue-tenants* and our *Fountaines* of Honor they beget *Generosity* and create *Nobility*, by the rules of *Order* and degrees of *Goodnes* in the Persons of their *Subiects* at their owne Wils and Pleasures.

These are our *Obiects* of *MAIESTY* and *Loue*, whose natiue *Serenity* by diuine infusion, drawing darkenesse into light, rayseth basenes in humanity to *Gentility* and *Honor*, making *GENTLEMEN* to be *SQUIRES*, dubbing *Squires* into *KNIGHTS*, turning *Knights* into *BARONETS*, & *Baronets* into *BARONS*, *Barons* into *VICECOUNTS*, *Vicecounts* into *EARLES*, *Earles* into *MARQVISES*, raising *Marquises* to *DYKES*, & creating *Dukes* into *PRINCES*, *KINGS-SONNES* and *greatest PEERES*, and making all their *Subiects* happy in beholding the *MAIESTY* of their owne *KING* and *SOVERAINE*.

These are they that making, (I say not *Honesty*, for that is *Insufiue*; nor *Religion*, for that is *Diuine*, but *Honest-Men* still honored, and *Religious Persons* reuerenced, by the onely *Grace* of

*Beneficium. 9 1400.*

*Maiesta Regia.*

*Choppin de Romano Regis  
Francia.*

*Kings of Great Brittain Monarks.*

*Defenders of the true Christian  
Faith.*

*Gratia Dei.*

*Fountaines of Honor and Political  
Nobility.*

*Serenissimus Rex.*



## of INIQUITY.

of GOD and twist of one TRUTH, become *Supream* Protectors (as heads of one Body) of all and every *Subiect* both in Church and *Common weale* within their owne Dominions. These I say, are our *Soueraignes per anal*, in whome as in Men by *Grace* become GODS, wee see the liuely *Idea* of our *Soueraigne per amount*, and by whom we receiue daily our greatest Earthly *Honor* *Happines* and *Blisse*.

Thus though wee *woorship* our *Gentility*, though wee *Honour* our *Nobility*, though we reuerence our *Clergy*, call all our *Bishops Honourable*, and every way hold *Gracions*, the Highnes of our PRINCE, by the rules of *Order* and degrees of *Goodnes*, yet we admire *Maiefty* in none but the Persons of our KINGS, and the *Glory* of *All in All*, in GOD himselfe, our *Soueraigne KING* of KINGS. For *Soueraignty* subsisting *per amount* in *Deity*, and *per anal* in *Humanity*, is on Earth no where seated, but in the Thrones of KINGS, no not in the *Emperours*, but as he it inuested with the Powerfulness of *Kings*.

And thus Sacred *Maiefty*, the Daughter of *Honour* and *Reuerence*, and Mother of true *Nobility*, à *magnitudine & decencia* from *Greatnesse* and *Decorum* hath at all handes on Earth beene respected as a *God*, not alone by *Christians*, but by the *Heathen* themselves.

*Magnus honor placidoq; decens Reuerentia vultu,  
Corpora legitimis imposuere Toris.*

*Hinc sacra MAIESTAS qua mundum temperat omnem;*

*Quaq; die partu est edita MAGNA fuit.*

*Nec mora consedit medio sublimis Olympo,*

*Aurea purpureo conspicienda sinu.*

Ouid Fast.

Sacra Maestas.

TYRANNVS, was sometimes a Title of *Souerainty* and highest *Preheminence*, ouer *Citties & Countries*; a *Type* of *Honor* and *Fountaine* of *Nobility* (much like or equall to *Kings*) not raised by ambition and tumultuous Consent, but for approoued *Goodnes* moderatly preferd, and for Powerfulness and wisdomes willingly obeyed by the name of *Tyrants*; whose *Maiesty* Men reuerenc't, and *Subiects* Loue admired, as appeareth by this. *Pars mihi Pacis erit dextram tetigisse Tyranni*: but as *Insolency* began to abute this Commaund, turning *Lust* into *Lawe*, and *Law* into *Opression*, the name of a *Tyrant* grew a Title of *Dis-honour*, odious at all hands, and to *Subiects* a *Terror*. *Nec vero huius Tyranni quem Armis oppressa pertulit Ciuitas, interitus declarat, quantum hominum odium valeat ad Pestem delendam; sed reliquorum similes exitus Tirannorum.* And; *Arcados hinc sedes & inhospita tecta Tyranni*: but *Maiesty* standes fixed in the *Thrones* and *Crownes* of *Kings*.

Tyrannus.

Aeneas. 7.

Cic. off. lib. 2.

Metam. lib. 1.

Pa-



*Parergon.*

Thus among all the Attributes of Honor and rights of Preheminence due to Sovereigne Sublimity that the Christian world affords Politically, we find *Majesty* fixt in none but in God and Kings. For as *Astra Deo nil maius habent, & nil Regibus ipsi Terra colit*. In God as All-sufficient our Sovereigne per amount and only King of Kings, for the Good of all in All. And in Kings as his Lieutenants, our Sovereignes per a val or Gods by Commission for all their Subjects weale.

Now as to see sacred *Majesty* subsisting in Sovereignty by Goodnes still in God, and Bounty still in Kings, is the greatest happiness that onely Man may hope for, and Christian Men obtaine: and Religion and Justice being the surest Guides to either, so Truth the onely Standard that holds them still together (for where both of them are not, there can be neither) shewes Kings to bee Protectors both of Church and Common-Wealth, and Sovereignes over Subjects, within their owne Dominions.

If then *Reges à regendo, quia suis tantum imperant ex legum præscriptis*, be those men we style King, and *si secus pro libidine evadunt in Tyrannos*. Let Obtruders and Vsurpers with all their adherents like Nimrodizing Tyrants, make Violence their Loadstone, Extremity their Compassse, and Fortune the guide of all their best Endeavors; their Majesty by consequence must turne to their shame, and their Sovereignty, confusion.

But Justice of her selfe, and singled forth alone, being Distributive and Commutative, and that which is Commutative, the same we call Trafficke, and Trafficke the high way that leads vs up to blisse. Yet since our highest happiness and summum bonum, which Christians onely finde by Truth in Religion resides in Heaven, all earthly Greatnesse else being mortall and vaine, and that Kings themselves transcendent, as Gods vpon earth in regard of Justice, yet die like other Men: As our Methode on earth begins and ends with Bounty, that is to say with Greatnesse, so in Heaven with Goodnesse. In regard whereof, the Writer hereof wishing a Grace and Favor from Sovereigne Power and Greatnes to the studious of Truth and charitable Readers, being moved by good Order to set forth a patterne or Idea at the least, of his owne obseruation (Divines can doe it better) a well of that Angelical Nobility or summum Bonum which we call Celestiall, as Morrell and Civil, to expresse thereby the happiness of Subjects borne or brought up in England, Scotland and Ireland, by the name of GREAT-BITAINE, alone all parts of the world, without excepting any, either publike or private, for Truencesse of Doctrine in the Christian, Catholike and Apostolike Religion, there dayly learned (or taught at the least) in all Cathedrall Temples, publike Parish churches, and private Chappels. And in Justice Distributive for Meum and Tuum fundamentally seated in the Halls & Courts thereof subalterne and Sovereigne at Tearmes and Times prefixed (The Court of Chualtry wants but her Iudges to decide points of Honor and prevent our Combats) is forced by the way as tenderly as hee can, to touch the distemper of Justice Commutative (our wandring Trafficke, tyred as it were with Embargoes beyond seas, and Extremity at home) for want of Mints and Staples to fixe her selfe in, as Religion sits by Truth at her Altars and Temples. The disorder whereof disturbs all the rest, and bemoane withall (as he dares and may) the strange imputations still cast vpon Customers, for all their endeavor on Trafficks behalle: Whole Oathes notwithstanding at their first admission drives them still forward: their functions affording more true understanding of the State of the Kingdomes wherein they are borne to live, then all Schooles of Learning, or Tully de Repub. if it were to be found. All briefly trust vp in a short Dialogue, betweene Truth and a Customer here meeting together: Which if the Reader like not, or thinke much to peruse, he may passe it all over by way of Parenthesis, or like a Parergon, and turne to the Assumption and Conclusion vpon the former Premisses, for the orderly Creating of Christian Nobility Tallicall and Civil, and observe by the way, the disproportioned Comparisn of a Cardinall of Rome, betweene a scarlet red Hat, and a Kings golden Crowne, the answering whereof begot this Treatise. That the Popes, the Patriarchs, the Bishops there, and Paulus himselfe may lay their heades together, and be made to see at last, how farre they stand beholding to their flattering Cardinals and lying Iesuits.

¶ Now, all that haue the happiness, to be Enobled at the least, receiue it first and last from God and his LIEUTENANTS whose onely Grace and Greatnes are the grounds of all our Credits. For as at first, of nothing His GOODNES gaue vs Being, so his Grace did make vs Men, and being made Men, we were borne forthwith to Worke, that by Working we might Eat, and by Eating Live, to doe some Good or other in the Church and Common-wealth; whereby our Names once knowne, our Callings honoured, and Posterity respected, wee might at last Obtaine to see his height of GLORY, the Tipe of all our Blisse.

The word Merit, vsed for obtaine Obtaine I say, not Merit, for how should we deserue, that (the foundation of Pride in Pope- in our owne beginnings had neither Art nor Part? and beeing ry) here beaten down & corrected. made Men not Beastes, had no minds at all to worke, nor skill



## of INIQUITIE.

to proceed when we had Will to be doing, without the help of HIM that gaue vs first our *Being*? whose Will being the mo-  
tiue of all his owne Endeouors: his *Word* the meanes, his *Wise-*  
*dome* the Way, and his *Iustice* the Bounds of his owne *Greatnes*  
and *Honor*; his *Mercy* notwithstanding to seeke and finde vs  
out, when wee had lost our selues, seeming Greater then *Him*  
*selfe*, may be Matter to muse on, but not to expresse and *Admire*  
that *GLORY* wee cannot merit.

All this is true I know, for *GOODNES* tells me so, that cries *A Dialogue betweene Truth and*  
and calls me forward, and the *Byble* sets it downe, whose words the *Customer*, here meeting toge-  
ther, are all our warrants, but here lies all our misery, and hence is all

our woe, who dare tell proud Popes, presumptuous Cardinals,  
and profane Conclaues so? who dares bell the Catte? *Truth*.

Mary that dare I. *Customer*. Oh Sacred Truth! is't thou, was't  
thou so nigh? *Truth*. Why shrinckst thou so? why dost thou

from me fly? *Customer*. Least by my stay, *Truthes-selfe* should  
seeme a lie. *Truth*. Come neerer Man. *Customer*. I dare not.

*Truth*. Why? *Customer*. For Shame and Disgrace. *Truth*. *Customers in Disgrace*.

Shame them befall that Shame deserue, thy Shame doth argue  
Grace. *Customer*. For want I starue, and die for paine. *Truth*. Want Conntenance and Mainie

Thy working shewes thou shouldst obtaine. *Customer*. I dare nance.

not aske in any case. *Truth*. *Assai domanda chi ben seruendo*  
*tace*, but what art thou? come neare and tell me than. *Custo-*

*mer*. A *Publican* to *Sinners* tyde, a despisd and wretched Man. Beare others Faults.

*Truth*. None wretched are, but such as *God* doth hate. *Custo-*

*mer*. A *Customer* whose *Credit's* out of date. *Truth*. What Out of Credit

*Port* and *Towne*? *Customer*. *SANDWICH* hereby. *Truth*. O!

*SANDWICH* loyall sometimes my resting place, though nowe *The Staple of Kent kept at Sand-*  
the *Pit* lie drie, for there I was a while, and there dwelt I, till *wich temp: Edw. 1. & 2.*

croffe the Seas I was conuayed awry, and morgag'd was for fif-  
teene yeares. *Customer*. Sweet Truth tell where. *Truth*. At

*BRUGES* Towne by *Sluce* in *Flanders* whence, *Pride* and *In-* *Transported thence to Bruges by*  
*gratitude* conspir'd and draue me thence. *Customer*. From *Bru-* *K. Ed. 3.*

*ges* whether? *Truth*. To *KENTS* great Honor and *Christians*  
*speciall* Glory, for *KENT* and *CHRISTENDOME* were neuer

seene to vary. *Customer*. Where there sweet Truth. *Truth*.

To *CANTOREVRY*. *Customer*. To *CANTOREVRY*? why thi- *Brought backe from Bruges and*  
ther bound am I. *Truth*. To what Place there? *Customer*. To *seled at Cantorbury.*

the *Austen Fryers*, but why smiles sweete Truth? why laughs  
she tell me why? *Truth*. Why *MARTIN LUTER* man, was *Augustine Fryers Fatall to Popes*

an *Austen Fryer*, that told the *Emperour* to his face the *Pope* was  
a *Lyer*; but what seek'st thou there. *Customer*. My Soueraines

[1] *Quitrents*, his *Great* [2] *Demeanes* and whole *Estate*, that *1 Customs. 2 Myues or Staples.*

sometimes *Stapled* were by the *Northerne-Gate*. *Truth*. Tis  
true poore Man, the Name remaines, I remember it wel, though

now so cleane forgot, that none can tell. *Customer*. But what



## The MISTERIE

The Staples remoued from *Can-*  
*torburis* to *Callis*, and thence into  
*Flanders* and the *Netherlands* bred  
Disorder in Trafficke at home in  
*England*.

Desires now to be called Home  
vpon the Truce of the *Hollanders*.

Man borne to Worke.

*Customers* Penury and Want,  
for all their Labor.

No Freewill in Man to Goodnes  
since his Fall.

became of all that wealth and store? Is't cleane forlorne, shall wee neuer hope for't more? *Truth*. Yes, God forbid but it shoulde returne, and be restord to whence it went, for being packt vp, it was to *CALLIS* sent, where *Trafficke* since exilde and wandering vp and downe, hath welcome beene to *Citties*, *Ports* and *Townes*, all *Flanders* thorough: but tyrde at last, cries home-ward now, and wants but passage to her owne *Reffort* and dwelling, whereon depends a Tale, may be worth the telling. *Customer*. How? where, and when? *Truth*. Haue patience (Man) and ply the woorke a while, to redeeme the time and tediousnesse beguile, that what thou canst not merir, thou mayst obtaine, being borne to worke, harke *GOODNES* calles againe.

*Customer*. Is Man then borne to labour? *Truth*. As sparks fly vpward, for Man is but a spark, a smoak or a lighter thing. *Customer*. And labours he to eate? *Truth*. *Qui non laborat, ne manducet*, why sighes thou Man? *Customer*. I feede on Leekes and drink cold water. *Truth*. What rack poore Man? it makes no matter, *Customer*. But by meate alone, it seemes (you say) wee liue. *Truth*. Not so, *Non solo pane uiuit homo*, but by Grace in Meate and Eating. *Customer*. No maruaile then if *Salomon* that was so wise did wonder, to see bodily labor shund by the Sonnes of mortall Men, since *GOD* hath so decreed it: but though we liue to labour by a Power in vs inherent; howe worke we then so well that we may obtayne? *Truth*. By a Power that is infusue from *Him* that sits aboue, and drawes you vp vnto him. *Customer*. What way? what meanes? *Truth*. By attentiu hearing, and often reading his Sacred written word: with meditation and Prayers. *Customer*. O Fooles! that teach *Free-will* by proud Conceits of Fancies and Traditions! what haue wee, wee receiue not, but Auarice and Ambition? O Sinfull Deceite, and deceitfull Sinne, by Couetise and Pride, then whether doe you driue vs? and what are all our Merits, but Shame and Confusion? for as the loue of Money is saide to be Idolatry, and Couetyse in that respect the very root of euils: so Pride by Presumption turnes *Men* into *Beasts*, and *Angels* into *Denels*. O Couetyse and Pride! *ut transuersa cogunt mortalia pectora secum*.

But Heauen we see is merited at one hand or other, and that by *Man*. *Truth*. Most true, for *GOD* himselfe, for the Loue he bare to *Man*, came downe from Heauen, became a *Man*, and liu'd on Earth, so base and vile degree, that his life by death, did well deserue it for you: the *God* and *Man* *CHRIST IESVS*, his life so your life, and his woorkes imputed yours; that hee holdes you by the hand, to drawe you vp thither. *Customer*.

O



# of INIQUITY.

O height of *Happinesse*, and Degree of *Dignity*! what Creature is capable of so great a *Blisse*? *Truth*. The Soule of *Man*. *Customer*. O blessed Soules, that are so prepared, but who can bestow it? *Truth*. Gods onely Loue, and freely woorking Spirit. *Customer*. O happy estate who can apprehend it? *Truth*. The Iust by Faith. *Customer*. O Iustifying Faith, who is able to expect it? *Truth*. Hope. *Customer*. O comfortable Hope! who is able to declare it? *Truth*. Charity. *Customer*. O sanctifying Charity, and bond of Perfection! but who can discern it? *Truth*. The eye of Grace, if thou canst but desire it. *Customer*. O infinite *Happinesse*, howe should I affect it? *Truth*. By reciprocal Loue. *Customer*. O heauenly Loue! how might I obtain it? *Truth*. By Patient humility. *Customer*. O Conquering Pa- *Vincit qui patitur.*  
 cience and Glorious Humility, that by sufferance and Lowliness, are able to attaine to such a height of Dignity! but how? *Truth*. By Obedience. *Customer*. Whereto? *Truth*. To the Rules of Conscience. *Customer*. But my Conscience doeth accuse me, to be bond-slave to Sin, the bane of all Blisse. *Truth*. Yet doe not despaire. *Customer*. What meanes to auoide her? *Truth*. None, shee is borne and bredde with thee. *Customer*. What remedy then? *Truth*. Watchfulness and Prayer. *Customer*.

*Tu mihi Summe opifex rerum cor fingito purum,  
 Et recti inspira renouatum pectore amorem.*

But the Diuel is at hand, and somewhat He would haue. *Truth*. Tell him all thy debts are paid, and bid him walke a Knaue. *Customer*. O infinit Bounty, who is able to deserue it? and where are all our merites? *Truth*. In the *Rhemish Testament* and Religion hatcht at Rome. *Customer*. O damnable Iesuites, and Doctrin fit for Duels, that in challenging-wise, dare print it to the world, that God is no God, for he must be vniust (as they say and teach,) if he giue vs not Heauen for our owne Demerites: but God being alwaies Iust, or Iustice it selfe, and I so borne to Sinne, as smoake flies vpward, stand subiect still to die: wretch then that I am, who shall deliuer me from this body of Sinne and Death? *Truth*. His *Mercy*, for though his *Iustice* by Pre- *Preheminence of Iustice,*  
*heminece*, may abide no Sinne; yet his *Mercy* by *Prerogative*, *Prerogative of Mercy.*  
 hath a sauing Power. *Customer*. Which way? *Truth*. By thy dying vnto Sinne and liuing righteously. *Customer*. But howe may that be? *Truth*. By *Contrition*, *Confession*, *Desire* to amend, and *Hope* of Pardon, for the merites of his owne and on- ly Sonne, whose Death hauing satisfied the Iustice of his Father, his Bloud hath washt away, and Purged all thy Sinnes. *Customer*. O Dreames then of Purgatory, and torment fitte for *Popish Purgatory, a Fancy to*  
 Fooles! *Truth*. Yet be not high minded, and doe not presume. *feare Fooles.*  
*Customer.*



## The MISTERIE

Adoption is heere set downe, but to shew Reason in Humanity, how and when MAN first comes to feeble and vnderstand his own Happinesse in and by CHRIST; which GOD had reserved for him by his meere and speciall Grace, in the purpose of this Will from all Beginning.

*Customer.* What meanes to reſtraine and keepe our Fancies downe? *Truth.* A ſerious Meditation that you are but Men, with Faſting and Prayer. *Customer.* What Comfort to ſupport vs, being ſtill ſo beſet with Sin, Death and Hell? *Truth.* Gods euer ſauing Grace, and ſanctifying Spirit, who ſeeing thy Humility, and hearing thy Prayer, for the Loue of thy *Sanjour*, adopts thee for his Son. *Customer.* What Bond doth ſo binde him, being Free of himſelfe, as to loue whome hee liſt? *Truth.* His written Word and Promise, proceeding from the *Effence* of *Deity* it ſelfe, and Pend by his *Spirit* without Equiuocation. *Customer.* What Seales to Confirm and warrant it vnto vs? *Truth.* The Prints of the Wounds, in his Hands, Feet and Side, that are ſtill to be ſeene in his Crucified Body. *Customer.* What Pledges to aſſure vs that wee ſhall meet together? *Truth.* The Sanctified Elements of Water, Bread, and Wine, whereby being firſt conioyned to the Myſticall Body of his true Chriſtian, Catholicke, and Apoſtolick Church, he after entertaines thee for a liuely working Member of his own Fleſh and Bloud. *Customer.* But my *Sanjour* being in Heauen, and I ſtill on Earth; what Hand but his owne can helpe me vp thither? *Truth.* His Apoſtolicke Prelates and Paſtoral Miniſters, by Vertue of their Orders & his High-Cômiſſion; their Voice, his Voice, their Hands performe it for Him: for *Quod per aliôs facit, per Ipſum fieri dicitur.* *Customer.* O profane Popery, that turnes Creatures into Gods and Maſſes into Idols! but what muſt I doe? *Truth.* Repent and amend, and beleue the Goſpell. *Customer.* O I thank my God then, for his Grace in *Ieſus Chriſt*: but I am euer ſleeting and ſubiect to relapſe, and his *Iuſtice* laide to Sinne, conſumes liue Fire: *Truth.* Though his *Iuſtice* haue a quickning Power, to ſet forth his Greatneſſe in preferring of Man-hoode when he firſt made you Men, yet his Grace it is relieues you all, and his Mercy makes you Liue, for his Loue is Euerlaſting, his Affections all are Free, and GOODNES is his Name: ſo that howſoeuer *Iuſtice* ſtands Preheminent as touching your firſt Being, to Saue or Deſtroy; giue *Mercy* the Prerogatiue, and thou canſt not ſwerue. *Customer.* O Sacred Prerogatiue, and milde word of Comfort, by whome all our Vowels, retaine their full Sound, and all our Mutes and Liquides are taught to ſpeak and ſtand, the Preſeruer of our [a] Wealthes, of our [e] Liberties, of our [i] Liues, of our [o] Honours, and the [u] Peace of all our Land! how oft art thou miſtaken and abuſed for ſterne Preheminence? *Truth.* But ſhow thy recipiſcence by a ſeruent kinde of Prayer.

*Customer*

*Ab Deus immenſum clemens, miſerere precantis,  
Et quacunq; tuo bonitas in pectore regnat,*

Ser.

*Preheminence and Prerogatiue*  
rightly diſtinguiſht, by *Iuſtice* and  
*Mercy.*

*Prerogatiue.*

*Prerogatiue* vſed for *Preheminence*,  
the cauſe of Capitall Errors, in the  
Church and Common-wealth.

*Pſal. 31.*



## of INIQUITIE.

*Servando huic misero se protinus exerat omnis.*

- 2 Elue me sceleris pollutum crimine tanti,  
Elue peccatiq; inbe evanescere sordes,*
- 3 En scelera agnosco, scelerum Noctesq; Diesq;  
Ante Lies versans me lurida terret imago,*
- 4 Res etenim propriè tecum mihi : te Deus unum  
Offendi infelix, quem non fraus vlla fefellit,  
Sublimi e solio meq; & mea facta tuentem,  
Vt si pro meritis Iudex mihi sederis, eheu  
Damnatus iustas subeam te Iudice penas.*
- 5 Me Genetrix etenim grauida quum ferret in aluo,  
Iam pollutus eram siquidem me tempore Mater,  
Et pariter sordes conceptas fouit eodem,*
- 6 At contra, integritas sinceri pectoris una  
Gratia tibi, nec eras alios mihi Doctor in Vsus,  
Ingyatum quondam tua quum me arcana doceres.*
- 7 Ah Deus hyssopum hic adhibe, & quacunq; tenaces,  
Abstergunt maculas, vt crimine purus ab omni  
Emergam, panitusq; ablutis sordibus, ipsas*
- 8 Exuperem candore Nives : fac nuncius aures  
Impleat vt melior, recreent fac gaudia mentem,  
Ne semel absorptis peream marore medullis.*
- 9 Iratos auerte oculos, potiusq; benignus,  
Multiplici dele Contractas crimine labe.*
- 10 Tu mihi Summe Opifex rerum cor fingito purum,  
Et recti inspira renouatum pectore amorem.*
- 11 Ne me, ne Miserrum Deus abijce, neue repu sum*
- 12 Afflatu sancto spolia, quin certa salutis  
Gaudia restituas, ut qui me heroicus olim,  
Se creuit reliquis, porro quoq; Spiritus ornet.*
- 13 Quo Duce fretus ego errantes per denia multos,  
Voce regam, mutatosq; in contraria flectam.*
- 14 Alme Deus, Deus in quem tota mente recumbo  
Ne meritis a me pœnas pro immanibus ausis,  
Et tanta heu scelerum patrata cedo reposce.*
- 15 Da potius vt lingua valeam fidibusq; canoris,  
Te canere, in veniam promptum fideiq; tenacem.  
Os mihi tute aperi tu dirige labra loquentis,  
Vt tibi promerita persoluant laudis honores,*
- 16 Ecce tibi non ara placet, non victima flammis  
Infumos abiens, alioqui hac larga dedissem,  
Et pridem crebris ônerassem Altaria donis.  
Sacra igitur meliora fero qua spernere nunquam,*
- 17 O bone consuesti, deiectos nempe dolore,  
Attritosq; animos, peccati et sancia sensu  
Pectora, triste, vniq; tibi medicabile vulnus,*



## The M I S T E R I E

18 *At tu consueta pergas bonitate Syonem  
Amplecti, selecta tibi dum mania surgant.  
Tum nos rite tibi solennia vota feremus,  
Liba, merumq; simul, Consecratumq; cruorem  
Fumabitq; tuum solidis Altare iuuentis.*

The inward ioyes of a Christian  
vnspeakable.

*Truth.* What? how now Man? what doest thou feele? how fares it, well? *Customer.* *Magna semper veritas, praeualuit & praeualebit,* I feele such ioyes, as I cannot declare nor tell. *Truth.* But doest thou belecue what I told thee before? *Customer.* O I do belecue (LORD) yet helpe mine vnbeliefe, for I am troubled sore, for by *Faith* in looking vpward, I am forced to confesse, O my GOD thou art true, and O my Soule thou art happy; but my *Frailty* looking downward compels me to cry.

*Nil sum, nulla miser noui solatia, Massam*

*Humanam nisi quod tu quoq; CHRISTE geris.*

*Tu me sustenta, fragilem tu CHRISTE gubernas,*

*Fac ut sim Massa surculus Ipse tua.*

I nothing am, and in my selfe no Comfort finde but this, That *Christ* the Masse of humane flesh hath taen & ioynd to his, Thē hold me *Christ* & grant withal, that this frail flesh of mine, A twig at least may bud & branch, frō that great Masse of thine.

How Faith alone doth iustify.

How Faith and Works concur.

*Truth.* Now I see thou do'st belecue, for thy Prayer shewes no lesse: then worke well withall to confirme this Grace. least *Faith* proue idle, therefore worke I say apace. *Customer.* Then *Faith*, I perceiue in the action of Saluation, stands sole without Woorkes, because of Free Grace; but in the Party saued, both must concur together. But who can Woorke, where Matter failes, and Forme doeth no way fit? Or who can Pipe well that wants his vpper Lippe? for though I still be tyde to worke my taske in Clay, my Straw is clean gon, and my stuble taen away, whilest idle *Taske-maysters* accuse me to my Face, whose Credits haue no Being, but in my Disgrace: but that which grieues me most, and faine I would resist; our *Traffick's* deadly Sicke, and cannot long subsist; for her Pulses faile, her Face is pale and wanne, I meane her *Mintes* are dead, and my *Soueraignes Quittents* gon, and none seekes whether. *Truth.* They went from the Altars of *Vnity* and *Truth* where I now dwell. *Customer.* Wheres that sweete *Truth*? *Truth.* By my glorious Temple and seate of Fame. *Customer.* See see, I thought it was not idle, that it bore *CHRISTES* name, O that our *Soueraign* would bring our *Staples* thither; *Religion* and *Iustice*, might then hold hands together, and *Righteousnesse* and *Peace* would kindly kisse each other, which nowe contest by personall defectes, about *Tythes* and *Tributes*. *Truth.* Then work I say still, and belecue well withall, for *GOODNES* can, and *WISEDOME* will effect

As no Church hath no Tithes,  
And no Court no Quittents,  
So no Staples no Customes,

For no Staples, no Trafficke.  
No Trafficke no Mines.  
No Mines, no Bullion.  
No Bullion, no Mints.  
No Mints, no Money.

The Staples of Kent kept at Canterbury maintaine a Mint neere *Christ-Church* there, as others did elsewhere.

Disorder of Iustice *Commutative*,  
(Trafficke) for want of Staples:  
the occasion of *Prohibitions*, and  
drynesse betweene *Religion* and  
Iustice *Distributive*.

The King only and the Counsaile,  
can and must restore our Staples.



## of INIQUITY.

fect it. *Customer.* I would if I could, but my Credit's cleane gon, and I am almost tyred, thus working still alone. *Truth.* In space growes Grace, harke GOODNES calles againe, and thou must perseuer. *Customer.* Then Sanctify my wits (TRUTH) and blesse thou mine endeouour, for I worke in feare. *Truth.* Why so poore Man? thy Soule is so beset with vowes that are Deuine, thou shalt not tread amisse, let not thy heart decline. *Customer.* Then Danger stand aside, TRUTH must preuaile, & GOODNES calles me to it, if ought do put me by, tis WISDOMES hand must doe it.

*Customers out of credit, their othes at their admission compelles them as they may and dare to cry out for Staples to maintaine Trafficke, as our Churches do Religion.*

Nowe GOD from whome all holy thoughtes and best endeouours growe.

*Inuocation & Prayer of Customers.*

Make mee possesse that perfect Peace, the world cannot bestow,

And that which in my selfe I see, no hope at all to gaine,

Graunt that thy Grace by Faith and Woorkes, may helpe mee to obtaine.

Obtaine therefore I say, and will still pray to obtaine, so great a blessing, to praise and thank GOD for it, *Infusively* from DEITY by Grace in IESVS CHRIST, and *Respectively* from MANHOOD by *Generall Consent*.

For happy are those *Subiects* all, whose honest Endeouours haue rays'd their Conditions to such degrees of *Credit*, before GOD and his LIEV-TENANTS. Twise happy are those *Christians* that dwell where *this Doctrine* is constantly defended, freely put in practise, and publikely taught. And thrise happy GREAT-BITAINE whose IOSVA, thus maintaines both Church and *Common-wealth*.

*The Happines of England for the truenesse of Doctrine in the Christian, Catholicke, and Apostolick Religion.*

*And Bounty of the Soueraigne.*

Come therefore *Subiects* all, come home I say from ROME, and here prostrate your selues before the *Glorious Object* of your Welfare and Credits. To day if ye will heare his voice, harden not your harts, after fiftie yeares & more: that stiffe-necked *Jewes* and vnbeleeuing *Turkes* admyring your *Happinesse*, may learne by your *Obedience* to groane for like Grace, and poore seduced *Catholickes* may see how *Proud Popery* hath long time bewitcht them with the *Doctrine of Merits*.

*Summons all Popish English Fugitives, to come home, and all Reluctant Catholiques, to conformity.*

¶ Now see what hath past, and so hast to an end.

These grounds being surely laid, that is to say, if of all worldly happinesse, the meanest be but *Wealth* and *Reputation* chiefe, *Honor* being held a recompence for all our losse besides: If all quit their *Linings* for *Liberty* to worke: If all forgo their *Liberties* for the purchase of their *Lines*: if *Wealth*, *Liberty*, *Lines* and all seeme nothing to our *Credites*. In a worde, if GOD so prize his *Holy Name*, that he is iealous of his *Glory*, to show how his

L I E V.



## The MISTERIE

LIEV-TENANTS should be curious of their *Honor*: Let *Bel-larmine* or the *Bishop of Rome* himselfe (for *Bishops* may be honorable for vertue & Generosity, though *Popes* be nothing so) resolute the *Christian Emperour, Kings* and *Free Monarkes* of the world, by what warrant authenticke of *Regall Lieue-tenancy*, the *Popes* of later times vsurping their Thrones, became Coyners of *Honor*, and by their *Heathenish Idolatry*, keeping Iewes from Christianity, tread *Emperors* vnder feet, in despyte of *Kings* and *Crownes*?

For if this be true, that *A quo Dominatio, ab eodem Nomina-tio, & Honor* subsist, in *honorante*, and not in *honorato*: how hath a Creature of a Conclaves meere Creation, and a vassall to his *Soueraigne* so rais'd his owne Condition, as not to rancke with *Gentlemen* in the height of *Generosity*, but aboue the *Noble Em-peror* (sometime his Lord and Patron) and all that may be *No-ble*, his *Wry-neckt Chaplaynes* held equall with the *Honourable*, and his *Godfather Cardinals* made cheeke mate with *KINGS*? or what Power hath been able to make the priuate meetings of a cluster of *Subiects* vnto seuerall *Soueraignes*, combined toge-ther in a Laborynth of confusion of greater reputation, then were the *Twelue-Apostles*, or *Saint Peter* himselfe? the rocke of all their Credit, or all the *Christian Bishops* in the first foure ge-nerall Councils? that being to chose a *Primate*, disclaimd this *Popish Soueraignty*.

For if all *Earthly Soueraignty* grow by *Gratious Infusion* and *Generall Consent*, where the Place is not publicke, and the Per-sons priuate Men: no particular Choise can beget such a *Maie-sty* as belongs vnto *Kings*, Gods owne *Lieue-tenants* by immedi-ate Commisison. The *Bishop* then being indeed but a *Subiect* as both *Saint Peter* was, & others there before him for three hun-dred yeares together. The *Pope* may spell *Father*, prooue a *Pa-triarke* or a *Prelate* in the Church by *Soueraigne Grace* and gift; but no *Sebasma Soueraigne* of *Nobility* and *Honor*.

But *Secular Honor* and *Ciuil Nobility* we see both, here en-tended or protended at the least, whereof if the *Maister* faile, how shall he transerre it by Titles vnto others, for *Dignitatem Domini sequitur conditio Serui*.

By *Honor*, here I meane not such as *Pride* conceits and *Flat-tery* bestowes vpon *Idlenesse* and *sloth*; but such as *Gracious in-fusion*, doth ingenuously beget, and *Honesty* makes *Honoura-ble* for vertuous Endeouours. Nor such *Nobility* as being misti-cally Coyned, and confusedly obtruded, consuming like a Co-met, still dies in the Birth, and is good for nothing: but that which *Kingly Maiesty* by *Greatnesse* and *Decorum*, politically Coynes, and orderly creates for *Subiects* credit. If then the *Pope* be neither *Glorious* for *Deity*, nor *Honourable* for *Humanity*, by  
his

*Papa Pater Sanctissimus.*



## of INIQUITIE.

his needlesse or bootlesse or idle kinde of life, for want of *Kingly Maiefty* by *Infusion & Consent*, nor enobled himselfe by some former Creation: what shall be said of *Cardinals* his *Selfe-Creating-Creatures*, and his own *Maister-vassals*? or what can those Titles be, he bestowes vpon his *Betters*, but *Dreames*, or *Disgraces*, or *Matters of Iest*. For who smiles not to read of a King of *Fraunces Sonne*, a double Earle at home, by Marriage and by Guift created a *Magnifico* abroad, or a *Senator of Rome*, by the fauour of a *Pope*? And who laughs not at the Titles hee lends vnto *Kings*, that by Vertue of their Places were their owne before? as *most Christian*, *most Catholicke*, and *Defender of the Faith*.

*Charles Earle of Anjou and Pro-  
uince, second Son to Lewis. 8. and  
Brother to Saint Lewis, French  
Kings, made a Senator of Rome by  
the Pope.*

Now if *Cardinals* in their Conclauces, haue no power to make *Soueraignes*, being diuersly Subiects and priuate Men themselves; nor the *Popes* infuse *Maiefty*, the Mother of true *Nobility*, nor *Honesty* the roote of all *Honor*, by the vertue of their Creation: what Subiect once enobled, would not scorne to be rancked with a *Popish-Parish-Priest* or a *Deacon of Rome*? such as *Cardinals* are but, or should be at the least, by their first Institution.

Besides *Nobility* politicall being *Datiue* and *Natiue*, which nothing can Create but the mediate or immediate fauour of a King descends to posterity. *by Pedegrees and Armes. For.*

*Est aliquid Clarus Magnorum splendor Anorum,*

*Illud Posteritas amula calcar habet.*

And these Men neuer Marry. God himselfe hath set it downe, for the Good of Mankinde, at his very first Creation, that hee should not liue alone, and these prohibit Mariage, the bed of all our *Honesties*, by God and Men so honored. How then growes *Nobility*, where the Grounds are so barren, and the roots themselves rotten, *per Filios Terra*?

*Popes and Cardinals beget none  
but Bastards.*

And how should *Maiefty* be scene, and *Soueraignty* subsist, in the Miter of a *Pope*, or a *Cardinals* red Hat, but by way of Intrusion? For though *Papa* sound *Father*, and *Cardinals* may spel *Sonnes*, yet *Nobility* growes from *Maiefty*, as *Honor* is tyde to *Honesty*, and *Homage* vnto *Crownes*.

It they plead *Prescription* as all *Obtruders* doe, for the *Popes* themselves doe shoue that from the beginning it was not so. TRUTH speaks it boldly, and dare tell them to their Faces, that, though *Meum* and *Tuum* in cases of profit, be at all hands circumscribed: yet in Points of *Honor*, *Nullum Tempus occurrit Regi. Et Maiestas Regia est vbiuis indiuidua*.

Now let *RELIGION* passe by, with all her *Grane-Denines*, and let *Sence* and *Reason* stay, to see and discern how these things hang together, that *Conscience* may Iudge.

G

GOD



## The MISTERIE

Gen. cap. 1, 21.

¶ GOD sets it downe in the depth of his WISEDOME, for the vse of all his Creatures and Good of Mankinde, as plaine as may be spoken : *It is not fit nor good that MAN should liue alone,* and made him a *Helper* like vnto Himselfe, commended Mariage and gaue it his blessing, that such as would forbear it for feare of encomber, might not lull themselues asleepe in a deadly sinnefull slumber. These accurse Mariage and blesse solitary liues, teaching, that once may proue honourable, but *Bygamy* like *Herese* is euery way profane; and in the Church make it blasphemy to be knowne to haue Wiues.

¶ GOD bids *Nature* keep *Order*, that *Grace* might giue *Honor* and *Happines* besides *Infusiue*. These put *Nature* out of *Order*, that *Shame* might betyde her; by her owne Demerites ambitiously.

¶ GOD to teach *Nature*, how her beauty lies in *Order*, and her way to *Order*; *Number*, by due Proportions, shoves her all his Will and Pleasure, and the bounds of all her blisse, both in *Heauen* and *Earth*, is contained iust in Ten; that euen *Reason* might perceiue how all *Perfection* both *Deiue* and *Humaine*, is but *Three* and *Seauen* : These seeme to take GOD *tarde* in his owne wordes and Art, and to teach *Nature* better, till her Ten is too many, that *Nine* may suffice, and to doe GOD *Disgrace*, take *One* to themselues, and robbe him of his Tithes.

¶ GOD hates all *Conetise*, as the roote of all Euell, and forbids *Adultery*. These allow *Dishonesty*, and by publike Authority, maintaining the *Stewes*; from *Whoredome* and *Adultery* raise infinite reueanewes : teaching, *Sinon casté tamen cauté*, is a caution sufficient to hood-wincke GOD, and bleare all mens eies.

¶ To auoid *Pride* and *Idolatri* GOD tels and forewarnes vs of the Sin of Witchcraft, that *Loue* hydes in *Money*, and Himselfe takes no Coyne. These magnifie dead Images in all Churches and Chappelles, and to maintaine Ambition, make *Rome* the Head Staple of *Pride* and *Superstition*, and sell all Sinnes for *Money*.

Thus GOD commands one thing, and these command another, but still the contrary : now (leauing our two Misteries which they multiply to seauen,) let *Reason* speak out, that Conscience may iudge. Whence can this controlling and countermanding Power, be any wayes deriued, but from the *Diuill*?

No maruaile then, if *Pride* and *Ambition*, bewicht first by *Conetise* & puffed vp by *Flattery*, beare the world still in hand, that the POPE being *Homo Celestis*, and *Angelis Terrestris* a Semi-GOD at the least, must needs transcend the *Emperour* as the SUN doth the MOONE, that *Presumption* and *Conceit* might ranck *Cardinals* with *Kings*. But see how TRUTH preuailes, for this falles in withall; that as the Pope by this rule, must needs proue

3. ¶ The Perfection of DEITY.  
1 GOD the Father, 2 GOD the Sonne, 3 GOD the Holy Ghost.

7. ¶ The Perfection of HUMANITY.  
1 Election, 2 Creation, 3 Redemption, 4 Vocation, 5 Iustification, 6 Sanctification, 7 Glorification.

The Second Commandment left out in the Decalogue, taught in the Iesuits Carthechisme, dedicated to the yong Dolphin of France now King.

The two Sacraments, Baptisme & the Eucharist.



## of INIQUITIE.

proue either a *Deified-Creature*, or a *Damned-Spirit*; that deri-  
uing *Maieſty* from beyond the bounds of *Nature*, can raiſe his  
owne *Soueraignty* aboue *GOD* and *KINGS*: ſo the *Cardinales*  
by conſequence (what ere become of *Conclaues*) can be no bet-  
ter then *Polypragmaticke Ieſuiſts*, *Maſſe-mongrel-Deacon-  
Priests*, or falſe-harted flattering *Fryars*.

But their maine ſhift and refuge, their Fort of *Saint Angelo*,  
and *Vatican Pallace*, is *Constantines* donation, whoſe Fauours  
they ſaine to be the Ground of this their *Greatneſſe*, and make  
poſſeſſion now of the *Citty of Rome* it ſelfe (by what Title ſoeuer)  
a Plea ſufficient againſt all *Right* and *Reaſon*. But howe this  
hangs together, Experience beſt declares; for beſides that, *Or-  
nanda potius eſt Dignitate Domus quam ex Domo Dignitas ut-  
cunq; querenda; Nec à Domo Dominus, ſed à Domino Domus eſt  
ubiuis honeſtanda*: As bounty ſhowes alwaies the *Greatneſſe* of  
the *Giuer*, ſo Protection and Direction, demonſtrates the *Em-  
perors* for *Soueraignes*, and the *Popes* for *Vaſſals*: for it is ſo ap-  
parent, that none haue yet deny'd it, that the *Great Exarchi*,  
*Toparchi*, *Comarchi*, *Spatharij*, *Conſules* and *Preſides* were the  
*Emperours* owne *Lieutenants* all the *Empire* thorough: wit-  
nes their *Exarchat* of *Rauenna*, that like *Panhyperſebaſtos*, or *Vi-  
care* Generall, ſet *Magiſtrates* euen in *Rome* and all *Italy* ouer,  
by the names of *Duces*, *Comites*, *Preſecti* and *Principes*: beſides,  
who firſt gaue Fees and *Inueſtitures* to bare Titles of *Honour*?  
who firſt rayſed *Dukes*, *Marquiſes* and *Earles*, from *Functions*  
vnto *Dignities*, and Titles of *Inheritance* as well as of *Honor*?  
*Vice-Counts* and *Barons* to be knowne by their *Baronies* as well  
as by their Names, but *Emperors* in their Turnes? But that  
which answers all, and puts all out of doubt, whoſe *Powerful-  
neſſe* and *Piſture*, gaue warrant to the *Standard* and *Currant-  
neſſe* of *Coyne*, but the *Emperours* alone all *Italy* through? when  
the *Popes* were but *Subiects*, *Confessors* and *Reſidents* in *Rome*,  
famous yet for nothing, but *Sanctity* of *Life*, *Pouerty* and *Pa-  
tience* in their *Martirdomes*, and daily *Perſecutions* three hun-  
dred yeares together: and dated their *Bulles* and publick *Wri-  
tings* by the *Emperours* Names and *Raignes*: as, *Imperante Ca-  
rolo Domino noſtro*.

1 But how by tract of time, as the *Empire* grew deuided in-  
to *East* and *West*, the Church withall (both *Greeke* and *Latine*)  
declin'd her firſt Integrity.

2 How whileſt the *Popes* became Proud as *Prouender* did  
pricke them, their *Greatneſſe* ſtill encreasing by the bounty of  
*Emperours*, *Superſtition* and *Hereſie*, eclipsing *Chriſtianity* and  
*Conetife* and *Pride* contending for *Supremacy*, made *Religion*  
but a Cloake for the Churches *Impiety*, and *Iuſtice* a pretence  
to worke out *Improbability*, *Emulation*, *East* and *West* began firſt to  
kindle.

*Constantinus Magnus, ne aliter  
quam ſanſte & legitime hoc Regale  
vteretur, effigiem ſuam nummis in-  
ſculpi voluit, ut Hominis Dei flexis  
genibus inuocantis præ ſe ferret.  
Moneta autem dicta, quod moueat  
ne quid fraudis in Diſcretia, ſigno  
vel pondere fiat.*

*Contention for Supremacy, firſt  
between the Patriarke of Conſtan-  
tinople and Rome.*



## The MISTERIE

*Patriarcha quasi Patrum Princeps  
vel Pontificum primus. Hic Quatuor  
tantum in initio fuere: Romanus,  
Antiochenus, Alexandrinus, et  
Hierosolymitanus, postea translata  
Byzantium, Imperij sede, additus  
est et Constantinopolitanus.*

*The Castell Saint Angelo surprised  
by Pope Boniface, 9. in a yeare of  
Iubile. 1400.*

*\* The Name and Tytle of the  
Chiefe Magistrate in Rome.*

kindle.

3 How the ruines of the *East* by Turkish infidelity, made a way for the *West* to enthrall *Christianity* by a Iewish kinde of *Vsury*: the *Popes* drowning *Patriarchs* by the Greatnes of themselves, out-facing godly *Bishops* by sects of *Monks* and *Fryars*, and by *Guelphes* and *Gibellines* distracting *Italy* confounded the Empire.

4 How Idolatry by the Masse, in stead of the Eucharist, (the Soule of true Religion) and Extortion by *Vsury*, in steade of milde Exchange (the Life and Soule of Iustice,) disgracing all our Credits in the eies of the Iewes: made *Popery* by Pride, first an Art of all *Impiety*, and *Vsury* by Money, a *Mystery* of all *Intiquity*: whilest ANTE-CHRIST himselfe, that Sonne of Perdition and Man of Sinne, (the P O P E) profaning heauenly *Deity*, dispising all *Humanity*, out-facing Sacred *Maiesty* and disgracing *Christian Soueraignty*, to the Shame of all *Nobility*, confounding *Emperours*, killing *Kings*, and blowing vp *Crownes*, hath raisd himselfe in *Rome*.

5 How *Rome* it selfe growen miserably poore by the absence of the *Popes*, whome *Factions* and *Scismes* had seated at *Aui-nion* for threescore and ten yeares together, was forced at the last, against a yeare of Iubile, to entreat their returne and recall them thither: where surprising first their Castell and chiefest strength, altering all their Lawes, changing their *Gouernment*, putting down their \* *Banderezo* & bridling the *People*; they became not only *Popes*, but like *Kings* and *Soueraignes* absolute in that *Citty*.

In a word, how *Nymrod*-like the *Popes* out of *Factions* and *Pride* stil sharing for themselves, made the way plain for others by *Apostacy* and *Intrusion*, to become their owne *Caruers*, in the honourable *Charges* committed to their *Trust*; and by *Tyranny* and *Oppression* maintaining their Greatnesse, to blow vp the Empire in *Italy* at the least. First disgracing the *Emperours*, by altering the reuerence of their *Stile* and *Dates*, in all *Bulles* and *Writings*, from, *Imperante Carolo Domino nostro*, to *Anno Pontificatus nostri*, &c. Changing their *Standard*, defacing all their *Monies*, by holding it for *Bullion*, and at last with their owne *Markes* and *Faces* to stampe their own *Coyne*, making *Rome* withall the *Staple* of all *Christendome*, for *Whor-dome* and *Pride*, a *Sinagogue* of Sinne and all abomination: where all became vendible for ready *Gold* and *Siluer*, prostituting *GOODNES* and her hand-Maid *EXCHANGE*, to *Extor-tion* and *Bribery* and all basenesse besides: making *V S V R Y* the meanes by *Bankers* and *Bawdes* to draw home their *Reuenues*, corrupting *True-RELIGION*, Equiuocating *Truth*, & debauching *Iustice* to the shame of *Christianity* before *Infidelles*, and  
*Turks*,



## of INIQUITY.

*Turks*, and *Glory of the Jewes*: deserves a *Court of Cheualry*, for COURT OF CHEVALRY.  
*Heralds* to blasen, and *Kings of Armies* to vnderstand, that as our  
*Iosua* in *Great-Brittain* hath already begun, so a *Dauid* in *Frâce*,  
a *Iosias* in *Spain*, an *Italian Ezechias*, and a *Germane Constan-*  
*tine*, might iudge the shamelesse Insolence of this Monster of  
*Rome*, that holdes all for *Idiotes* or *Novices* at the best; that  
thinke by *Disputation* to set vp or pull downe, the Greatnes of  
their *Sea* by deriuing the same from *Christ* and his *Apostles*;  
whose *Power* subsists in *Cities*, *Countries*, and infinite *Riches*,  
that their *Ancestors* haue gotten by dissention of others.

Thus far when the *Customer* by opening the *Enditement* had  
made it plain and cleare to all mens vnderstanding of *Common*  
*sence* or *reason*, that *Coyning* and *Creating* belong to none *de Iu-*  
*re*, but *Soueraigne Sublimity* as it is in *God* and *Kings*. In *God* as  
*per amount* and *Soueraigne King of Kings*, and in *Kings per aual*  
within their own *Dominions*: *Experience* standing vp in the *Em-*  
*perours* behalfe (as *Kings* sometime of *Italy* wheresoeuer their  
Persons haue beene pleased to reside) and vndertakes to proue  
it *de facto*, in *Italy* it selfe and all the *Empire* through, as well by  
*authenticke Euidence*, yet extant of record, *Classicall witnesses*,  
and the *Coynes* themselves, as the *Popes* owne confession to his  
*Friends* in priuate, without *Rack* or *Torture*, in maner folowing.

¶ *Serenissimi REGES IUDICESQUE Sacratissimi.*

*Romani Imperatores vt in cudenda moneta non minimam*  
*Maiestatis sue partem posuerunt, eiꝫ gloria sua monumenta* Euidence for the Emperor against  
*sumo studio & ambitione posuerunt, hac Inscriptione S. A. D. D.* the Pope.  
*NN. AVG. & CAES. (VIZ.) Salus Dominorum nostrorũ* Nota. That all the ancient plea-  
*Augustorum & Cæsarum. quodq; Institutum posteritas* dings in the Courts of Cheualry  
*subsecuta constanti deuotione obseruando diuersis modis ex-* were by Bills and Replies in French  
*pressit: ita postquam Christo Domino nomina sua dederunt, o-* or Latine. Scripta.  
*missis prioribus illis è Gentilitate petitis figurarum Characte-*  
*ribus, Religionem veram Nummis etiam cõsecrare voluerũt.*  
*Cõstantinus enim Magnus ad fidem conuersus Effigiem suam,*  
*sic Nummis inculpsit. CONSTANTIN. P. F. AVG. (Con-*  
*stantinus Pius Fælix Augustus:) Et altera parte VIRTVS*  
*AVGVSTI. M. Postea vero, ipsum Dominum Christum Im-*  
*peratori ad Latus, & Diadema capiti, quasi manu sua imponen-*  
*tem ad exprimendum Titulum illum & osẽpẽs, (à Deo co-*  
*ronati.) Et auersa nummi parte Librum vitæ tenentem*  
*Christum solum. Et alij cum Imperatore Christum, his ver-*  
*bis. IESVS CHRISTVS REX REGNANTIVM. Alij*  
*Christum Iesum, litteris maiusculis. IESVS CHRISTVS*

H

EMMA-



## The MYSTERIE

EMMANVEL : et auersa parte, IESVS CHRISTVS BASILEVS BASILEON insculpservnt.

At Romæ Imperio declinante, & barbaris Nationibus (Gothis nempe, Longobardis, Francisque) invalescentibus; quan diu Imperatores apud Nouam Romam (Byantium scilicet) residentes, et Exarchas suos Rauennæ tenentes aliquatenus in speciem saltem recognoscebantur (nam per annos illorū Imperij, indictiones et tempora vel ipsa Roma cōputare solebat) eorum etiam monetā Byantiꝝ quam vis cūsa (Byantiꝝ & Byantini exinde dicti) per occidentales Prouintias Italiā scilicet Galliam & Germaniā frequentissimē vsurpabatur.

Nec deerant postea Francis qui Galliam & Germaniā tenebant Imperante Iustiniano 687. Denarij, Solidi, Libræ & Fertones, (Vierdings Germanicè) id est Marcæ quadrantes, quibus omnia per marcas computabantur.

Sed omnibus his Augustiores et frequentiores per Italiam fuisse Byantios illos constat; etiam quū Caesarum Constantinopolitanorum authoritas, Romæ imminuta esset et pene exiluisset, Pontificibus ex eorum decremento potentiam suam stabilientibus. Nominatim autem Leonem Isaurū Ichononmachū dictum, 717. quod Picturas Synodicas, Sanctorum et Sanctarum Statuas, Imaginesque è Templis erasisset, post Constantinum Papam Gregorius, 2. eo nomine hæreseos condemnauit, & cum Populo Romano statuit, ne Nomen Imperatoris iam heretici, in Chartis aut Figuris Solidi, vel nummismatis postea imprimeretur. Vnde nec Effigies eius pro more in Ecclesiam amplius introducta, nec Nomen ad Missarum solennia prolatum fuit.

Horum tamen Byantium semper in annalibus eorum temporum, Diplomatis, Bullis, Foundationibus, omnisque generis Instrumentis, mentio frequētissima fit et vsus diuturnus ut in confirmatione Henreci 4. 1057. apud Trithemium  
 “ in Chron. Hirsauꝝ Super hæc omnia, Comes sæpedictus  
 “ Apostolicum priuilegium acquisiuit, et constituit ut vnus aureus quem Byantium dicimus, singulis annis Romæ ad Altare Sancti Petri persolueretur. Et in ipso  
 “ Priuilegio Gregorij P. P. quod sequitur. Data annua aurei  
 “ Byantiꝝ pensione postulauit. Et apud eundem in Bulla Urbani P. P. 1095. Ad Indicium perceptæ huius libertatis



of INIQUITY.

à Romana Ecclesia, Byfantium aureum Palatio Lateranenſi perſoluetis.

*Et in Hiſtoria Florentina à Theodoro de Nehem. edita, in Conrado 4. 1250. ſic habet.* Promittentes maximam Byſantiorum ſummam dictis Gallis, ſi ab eadem obſidione decederent.

*Hij etiam ſunt quos Francogalli, Beſantz d'or dixerunt, quorum mentio notabilis in Hiſtoria Sancti Lodouici 9. Regis, cap. 42.* Que ſi, la Roynne vouloit bailler deux cents mil Bezants d'or, quelle deliure roie le Roy en ce faiſant. *Et in quadam Ludionis fabella cui Nomen Courte-barbe.* Tenez le vous donne ce bezant. C'eſt à dire vne piece d'or valant euuiron vn angelot d'Angleterre.

*Quorum omnium fidem faciunt Eusebius. Zoſomenus. Anthonius Auguſtinus. Anaſtaſius Bibliothecarius. Paulus Diaconus. Ado. Beda. Platina. Theodorus Nehemius. Trithemius. Maſſonus. Marquardus Freherus. & Juſtus Lipſius, lib. 3. de Cruce et alijs quamplures; Cotholici, Chriſtiani omnes, & Authores claſſici, et ipſa nummiſmata, etiam num visu digna Teſtimonium perhibent.*



*Sed ſimpliciter magis & ingenuè (hoc eſt honeſtè) quam caute Paulus 3. P. P. et Pontifex maximus, quum de ſumma ipſius Poſteſtate inter Familiares mentio aliquando incidere, ridere illos viſus eſt, & Scholaſticos, rerumq; rudes appellare, qui à Chriſto eam tam auxiè peterent. Cuius ſe poſſeſſionem ſolam, optimum et firmiſſimum Titulū habere dicebat. Quamq; viribus opibusq; ſummis, Ciuitatibus muniſſimis & potentiffimorum Principum ſibi coniurantium auxilio, tueri & defendere poſſit, &c.*

To all this Paulus 5. now as Pope ſtandes mute, and as Biſhop there ſayes nothing; but Bellarmine for Cardinals and the Ieſuites for themſelues confuſedly reply, the Enditement lyes



## The MYSTERIE

not euen. That the *Pope* holds no proportion with *God* nor his *Lieutenantes* be they *Monarks*, be they *Kings*; for the *Ensignes* of his *Diocesse*, nowe soare and are displayed about the *Eagles* wings. That *Popes* are so transcendent, as, their *Cardinals* may be *Monarks*, if *Monarks* be but *Kings*, at least if they will. That none but *Publicans* and *Customers*, men voide of sence and reason, or *Kentish-men* and *Christians* dare accuse the *Pope* of *Treason*; If any call him *Heretike*, about the paynes of *Purgatory*, great shall be their woe, for *Iesuites* will dispute it, and *Cardinals* can confute it, in despite of who sayes no. Though *Kings* set vp their rest, and *Bishops* doe their best, nay though *Goodnes* do suggest it, and *Truth* doe still protest it, and the *Word* it selfe say so.

The Pope alwaies prouided of more Bishops in Italy, then in all Christendome besides.

So that tell *Cardinals* nowe and *Iesuits*. In the beginning was the *Word*, and that *Word* was with *God*, and *God* was that *Word*. And they can equiuocate that *Word* with *Traditions*, and *God* with the *Pope*, whose Power controuling all, and controulable by none; shewes him *All-sufficient*, and *God* can bee no more. Tell them of *Written verities*, and they reply, such *Scriptures* haue no *Credite*, but what the *Fathers* lend, and those *Fathers* from the Church did formerly borrow. That the Church being alwaies visible, sits no where but at *Rome*: That *Rome* alone is *Catholicke* representatiuely where the *Pope* sits as *Head*, for her *Bishops* are so many, that they furnish *Generall Counsailes* of themselves, and need no more, or sway them at the least: & her *Cardynals* make the *Conclaues* wherein *Popes* become coyned. That the *Pope* but once Created is *Ipso facto*, so *Omnipotent* both in Church and *Common-weale*, that his *Masse* controules the *Eucharist*, and his *Vsury* scornes *Exchange*: so that the *Pope* being *All* in *All*, whose Sentence cannot Erre, must needs be *God* Himselfe, let *God* and his *Lieu-tenants* be what they can & let their words be what they shall. But *Magna semper veritas*, and see how *TRUTH* preuailes; for howsoeuer hee thifts it off, for the point of *Heresie* whereof he stands endited, that the *Eucharist* is mistaken or not rightly vnderstood, *Deuines* haue laid it open, that his *Masse* was neuer heard of by *Christ* nor his *Apostles*; besides the distraction he hath made of the second *Comaundement*, and multiplying of *Sacraments*, the one *Felony* towards *God*, the other *Burglary* to his Church, is more then *Mesprisison* or *Premunire* at the best. But in the point of *Treason* his owne *Picture* doeth accuse him in the stamps of his Coyne, and his *Maiessty* standing mute, hath silently confessed *de facto et de Iure*, hee standes euery way Guilty; if his *Soueraignty* doe not helpe and make him to subist, to the which hee nowe appeales.

The Popes Maiessty found guilty de Facto, both of Burglary, Felony, and High-Treason: if his Soueraignty de Iure, or the Bishop doe cleere him.

Now a *Soueraignty* it seemes they haue or challenge at the least,



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## of INIQUITY.

least, such a one as it is, and a *Maieſty* withall, but how the one may be ſcene, and the other doth Subſiſt *per amount* or *per anal*, I meane ouer Soules or ouer Bodies, or ouer both or ouer neyther, in *Heauen*, *Hell*, or *Purgatory*, or on *Earth*, is now to bee decided: for *Cardinals* make the *Conclauē*, where the *Popes* become Coyned, and the *Pope* Creates thoſe *Cardinals* that furniſh the *Conclauē*. Now read we but this Riddle, and then tell me what it meanes.

A *Conclauē* of *Cardinals* (ſome forty at the leaſt) laid all their heades together, and went and Coyn'd a *Pope*; whome when they had Created, they ment to haue vndone. *Quia Papa quem fecerant, erat valde Malus*: but the *Pope* therof forewarned, by way of *Premunire*, *Banniſhment*, and ſome by woerſer meanes, preuent their Deſſeings, and Coyn'd one and thirty new *Cardinals* of his owne ſtamp and faſhion.

Thus the *Pope* being Created, became a *Creator*, and the *Cardinales* by their *Coyning* begat their owne *Confuſion*. Nowe where ſits Sacred *Maieſty*, in the middes of ſuch profaneſſe and Chayre of peſtilence? and howe Subſiſtes *Soueraignty per amount* or *per anal*? where *Subjects* at al hands are ſuffered to be *Coyners*?

Alas poore *Conſcience*, how waſ't thou tormented at the *Coyning* of a *Pope*? and forced to cry out, *siccine ſunt Pontifices Romani*? Bidding *Rome* farewell adew, and ſhaking off ſuch company as *Chriſt* neuer heard of, and *Saint Peter* neuer knew. Let the *Bishop* looke about him, leaſt the *Pope* giue the ſlip, and wipe's noſe on his ſleeue, ſince the queſtion ſtands of *Coyning*, for what can the *Papacy* in reaſon be reputed, but a *Metaphiſtical* Subſiſtence of a *Spiritual* *Soueraignty*, ouer Soules, or ouer Bodies, ouer both or ouer neither, not on *Earth* nor in *Heauen*, for on *Earth* it cannot be, (where *Kings* onely Coyne, both in Number, Waight and Meaſure, by the rules of Iuſtice) for feare of High-treaſon. And in *Heauen* it may not be (where *God* alone Creates both *Faith*, *Hope*, and *Charity*, by the rules of true *Religion*) for feare of Hereſie; but in *Hell* by poſſibility, where the *Diuell* and hee ioyn'tly, neither Coyne nor Create, but *Equiuocate* together, or a place in the Ayre, ſuch as pyning *Purgatory* is by *Dreames* made to be. And a *Maieſty* ſo exceeding the bounds of offence or reaſon, that the greateſt Fooles adore it moſt, and the foweſt Spirits admire.

Now where *Hell* is, and what is done there, the *Ieſuits* beſt can tell, that coming laſt from thence are ſo quickly here and there, and are ſworne to their *Abaddon* without doubtles or queſtions, when he ſends them farre and neare. Theſe are thoſe *Locuſtes*, whoſe Winges and Tayles compared to their Faces, ſhowes their Monſtrous generation. Theſe like *Amphibij* by

Pope Leo 10

*Diſſidebat autem Leo Pontifex a Cardinalibus qui conſurauerant in ipſius necem ita quidem ut exilio quibuſdam, alij terribili carcere mulctati, triginta novum crearet eodem tempore Cardinales novos, partim ſui munendi partim pecunie conſolande cauſa.*

The words of a Cardinall of *Sicily*, coming from a *Conclauē*.

A warning to the *Bishop* of *Rome*, to take heede the *Pope* accuſe not him of treaſon, & giue him the ſlip.

The *Pope* hath no Kingdome in *Heauen*, nor on earth, *Ergo* no *Maieſty* nor *Soueraignty* in either.

The *Ieſuites* (*Ceca obediētia*) ſworne to performe all that their *Generals* enioyne them, when, how, and whereſoeuer in'tantly.



## The MYSTERIE

*Mathew Paris, Hist. Ang. fol 288.*  
The tale is told by *Turkil*, of a great Noble man in England, who dying without shrift, his Soule being come to Purgatory (while he was there) was ridden by a Deuill like a Post horse in most terrible wise.

The Bishops Conscience summoned as a witness about the Popes Soueraignty. *by the Picture in the Coynt nowe Curvat in Rome.*

The Iesuits mayne Distinction whereby they proue the Popes Soueraignty, about the Emperor and Kings.

*Gulfe* in Dutch is a Woolfe.

creeping on the Earth, by their dying in the Waters, and their flying in the Ayre; can bee Countrey-men and Courtiers and Church-men too: Let *Soueraignes* shun their companies as they loue both Soules and Bodies, and let all *Subjects* hate them, as they loue their *Soueraignes* liues. These I say stincke of Gunpowder, and carry about the smoake of the bottomlesse pit, where ere they ride or go; but where *Purgatory* Hangs, Lies, or Stands, puts vs all to Schoole, *Bellarmino* lends vs to *Bede*, to learne and spell, our Woolfshipfull Countrey-man, dead nine hundred yeares ago: But as honest a man as hee, and of a later transgression, tels of one *Turkill*, whose body fell asleepe, and his Soule stole thither, whose relation alone, is enough to set a Foole besides his wittes, and make our leanest Post-horsses hold vp their heads, if they could but read Latine, though they did not vnderstand it, to heare how Rich and Great mens Soules are spurgald and tired, without pittie or mercy, by those vilanous Diuels and ranck-riders there.

If this then be the *Soueraignty* that *Cardinals* Creat and *Conclaves* Coyne; what can *Popery* be, but a Doctrine of foule Spirits and suggestion of the Deuill, to bewitch Soules and Bodies by turning *Piety* into *Heresie* and *Loyalty* into *Treason*, as they grow discontented, vnresolved, or hang in the Ayre. And in all this possibility what can the *Pope* challenge (I speake to sence and reason) in his height of Hope and Pride, by vertue of his Creation both for *Maiesty* and *Soueraignty*, (till *Purgatory* bee found) but by way of competition a *Ioynt-patency* or *Reuersion* of the left hand of *Soueraignty*, to sit and commaund in one Seat of Pestilence, and one Chayre with the Diuell

Now let the Bishop there take heede, least the *Pope* by Equiuocating, play the Witch or the Iugler with him or his Picture. And as the case now stands, let him blesse himselfe, and thinke before he speakes, and then speake but as he thinks, as his Conscience shall aduise him without mental reseruations (for *Bishops* must haue Consciences, though *Popes* may haue none) euen in *ordine ad spiritualia* by the *Iesuites* owne *Diuinity*, what can the *Pope* himselfe be (if in *Heauen* he proue no *Angell*, and in *Earth*, he be no *Subiect*, nor *God* nor *King* in either) but that *Antichrist* of euill, halfe a Saint and halfe a Deuill, for he woorkes not in Gods name. Or the *Minotaur* it selfe, halfe a Bull and halfe an Elfe, for he roares like the one and speakes like the other; or a Wolfe at the least, halfe a Dogge and halfe a Beast, for hee beares the name of *Gulfe*, and hunts after *Gibellines*; or an *Idoll* at the best, coyn'd by *Cardinals* and the rest, which though it seeme like something, yet of it selfe is nothing, for *Nullum simile* is *Idem*, and by the rules of *Popery*, *Idolum nihil est*.

Thus the *Pope* for his *Soueraignty*, finding no where to subsist,



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## of INIQUITIE.

sitt in *Heaven* nor in *Earth*, appeales downe to *Hell* or to *Purgatory* at least, and leauing his *Maiessty* to outface the *Emperour* in the stamps of his Coyne, sayes the Bishop there must aunswere to the whole Enditement.

Now *Soueraignty* leauing *Maiessty* thus to shift for it selfe for want of Subsistence, and *Maiessty* without *Soueraignty* no where to bee scene, being nothing of it selfe but *Pride* and *Conceipte*, in the height of al *Presumption* (*Coynage*.) The Bishop being a *Subiect*, and Coyning for himselfe, becomes *de facto* by consequence guilty, if not of *Heresie*, at least of High-Treason.

What lets then, that the sentence is so long with-helde and staide, but the mercie of the *Iudges* and *Delinquentes* intercession, if hee looke for *Grace*? Then let *Bellarmino* bee silent, or haue his tongue cut out, whilst the Bishop on his knees, by suit and submission, make meanes to get his pardon, from *God* and his *Lieutenants*, or of the *Emperor* at least. But this he seemes to scorne and turnes *ANTICHRIST* him-selfe. For instead of *Grace*, out of *Tride* and *Presumption*, hee sends Titles vnto Kings in iest, to blow them vp in earnest; and accursing *Soueraignes*, sends blessings to their *Subiects*, yet makes a shew to loue them both for members of the Church, but as Wolues do loue the Moone.

The Pope of Rome, leaues the Bishop of Rome to answere for all.

The Byshop found guiltie of High treason, by his owne name & picture found stamped on the Emperors Coyne.

The Byshop aduised to craue Grace and pardon.

For want of Grace turnes *Antichrist* himselfe.

Takes the Popes part, and withstands the sentence by secret shifts, and open Rebellion: and without lence or reason, accuseth Kings of Heresie, to keepe himselfe from treason.

*Car les loups (ce dit on) caressent bien les lunes a tous coups,  
Mays Dieu vneile garder la nostre bien des Loups.*  
For Wolues they say, desire the Moone, to pat her in their pawes,  
But God forbid, our Moone should fall, or come too neere their clawes.

*Au Loup pourtant Subiects, Monarches tous & Roys  
ça Chrestiens Catholiques, Estats trestous, en somme  
ça ça, tous Princes Libres Defenseurs de la Foy,  
Venez tous a la chasse du Loup-Garon de Rome.*  
Heere therefore Subiects all, heere Kings and Monarchs cyther,  
Heere heere ye Princes free, and States both all and some:  
Heere Christian Kings and Catholickes, come now ioyne hands together,  
Defend with vs the Christian sayth, and rowze this Wolfe of Rome.

For blessed bee the Memories of our *Princes* and our *Peeres*, that heeretofore withstoode him; and thrice blessed bee the learned hand of our *Soueraignes* late endeours, that so constantly pursues him; in whose behalfe & happinesse, for the Church and Common-wealth, at this day in *GREAT-BREITAIN*.

The KINGS Book and Premotion to all Christian MONARCHS &c.

**M**Y heart doth take in hand, some godly song to sing,  
The praise that I shal shew therein, pertaineth to the King.  
My tongue shall be as quicke, his Honor to endite,  
As is the pen of any Scribe, that vseth fast to write.

*Psalme. 45.*



## The MYSTERIE

O fayrest of all Men, thy speech is pleasant sure,  
For God hath blessed thee with guifts, for euer to endure.  
About the gird thy sword, O King of God elect,  
With honour, glory, and renowne, thy person pure is deckt.

Go forth with godly speede, in meekenesse, truth and right:  
And thy right hand shal thee instruct, in works of dred & might.  
Thine Arrowes sharpe and keene, their harts so sore shal sting,  
The folke shall fall and kneele to thee, yea all thy foes O King.

Thy Royall seate and Crowne, for euer shall remaine,  
Because thy Scepter & thy word, doth righteousness maintaine.  
Because thou lou'st the right, and doost the ill detest,  
God, euen thy God hath nointed thee, with ioy about the rest.

&c.

The reason of the Popes Triple-  
Myrrid-Crowne,

His three pretended Kingdomes.

¶ It may be by this time, that *Bellarmino* is angry, or laughs at the least, & thinkes I play the Foole thus to deale with edge Tooles: but if that will content him, I confesse no lesse & thank God for my Ignorance, that neuer yet was taught *cum ratione insanire*. If any thing here wring him, let him thanke himselfe that gaue the first occasion, and is apt to reply in so idle a question: for how should a wiseman, wisely, or in serious sort dispute so fond a comparison, as a *Cardinall* with a KING? the one being knowne by his *Hat*, the other by his Crowne, except hee holde men Idiots, or the world that hath beene hood-winckt, ought still to be blinde. The *Pope* may shoue some reason for his *Triple-Miterd-Crowne*, both in matter and in forme for 3. kingdomes that he holds, or pretends at the least. The first, as *King of Italy*, where indeed he is Great, by way of Intrusion & possession of *Rome*. The second, a *Ioynt-patency* by way of Competition to the Kingdome of *Hell*. And the third of *Vtopia alias Purgatory*, by conceited inheritance, a Kingdome of his owne; but to write, say, or thinke, that *Cardinals* must be *Kings*, or the meanest *Kings* Fellowes, because they weare red Hats, is a Doctrine as fit for Fooles to laugh at, as wise-men to beleue, at least no where found in the Catholicke Church or Creede. But they weare them on their Heads, as Kings do their Crownes, *Ergo*; so Kings sit when they ride both in Coach, or on Horsebacke, euen as *Cardinals* do; shall I therefore conclude, that *Kings* are either *Cardinalles*, or *Cardinals* Fellowes? No, for if *vllum simile* were *Idem* as *Nullum* is, then might Fooles be *Cardinals* fellowes, and *Cardinals* too.

As for *Iesuites*, leaue them to their Gun-powder and plots of High-Treason, they are smelt-felt, or heard of, to their owne Confusion, where euer they go: to their Ruffian-like raylings, say little, or say nothing, and to their ydle writings alwayes say no,  
for



## of INIQUITIE.

for if TRUTH cannot preuaile, nor Reason serue their turnes; look but to their Fingers, and silence is enough, or two wordes may suffice, *Nothing* and *No*. But this in sober sadnesse, to their Art of *Impiety*, and Mistrery of all our *Woe*: I speake out of Confidence, TRUTH bids me say so; I hate no mans person, & I enuy no mans place, but to the shamelesse dishonest, TRUTH tels them to their face. If any be so desperate or wilfull at the least, to make Ship-wracke of his Conscience, play the Foole, or turne Beast: *Si mundus vult decipi, decipiat in nomine Diaboli*. If any loue deceite, and like to be abused, let them be so still, in the Popes name and the *Denill*, as they sit together; for God abuses no man for Loue nor Money. And for my *Soueraignes* Honor, as by Oath I am bound, I am bold to speake alowde; Come downe you Perching Parasites, that by flattering your *Popes*, become puffed vp with Pride, and knowing your selues but *Deacons*, and farre from *Bishops* Fellowes, yet ranke your selues with *Kings*; whose *Chappelles* are more honourable then your *Conclaves* are at *Rome*. But for you that are discended from Princes and Peeres, or more worthily aduanced, by your *Soueraignes* Loue and Fauour, then by *Popes* you can be, though you were their *Sonnes* or *Heires*, their nearest *Nephewes* or *Darlings* most deere, to you I speake with reuerence. Do you your selues but right, that doo your selues most wrong, or *Qui sordescere cupiunt, sordescant & adhuc*. For if *Truth* may stand for *Truth*, and Consequence shew *Reason*; what can a *Cardinall* be, by that which hath beene spoken, but a *Monarke* in conceite of \* *Tuetot* at best? halfe a *Soueraigne*, halfe a *Subiect*, for he ranckes himselfe with *Kings*: or an *Hermophrodite*, halfe a *Priest*, & halfe a *Deacon*, for he equiuocates with either: or a prodigious *Meteor*. In *Terris minitatem Regna Cometen*, that blazing in the Ayre, infecting others, consumes it selfe, and turnes at last to nothing.

This is not meant heere by any man, that out of Conscience seemes onely seduced by the Witchcraft of *Rome*. No, not of the *Byshoppes* there, for the names sake of *Popes*; of whom sundry haue died *Martyrs*, *Confessors*, and good *Christians*: for that were to put my finger into the eye of Gods Mercy, and to bound his *Preiogative*, whose Nature and Property sees the fustiest off, and finds vs out for his own names sake in *Christ*, euen then, when in the eye of the world, we seeme to haue forsaken Him, and lost our selues.

Nor against any, ennobled by birth, or *Soueraigne* fauour.

\* A petty village in *Normandy* the owners whereof, were by *French* *Kinges* freed from all *Homage* by the *Popes* command.

¶ For being some seauenty sixe *Cittes*, *Portes* and *Townes* of seuerall *Languages*, seuerall *Countries*, and euery way *Subiects* to seuerall *Soueraignes*; yet *The Hannes*, meeting ~~there~~ together, by shuffling of *Treaties*, they disquiet often times the *Emperor* himselfe, and contest with *Kings*, *Queenes* and *Princes*.

¶ And being put in <sup>at London</sup> trust with the Credit of our Lard, (*CLOTH*) hauing brought our *Clothiers* to distresse, themselves into a *Labyrinth*, and the *Trade* to Confusion, yet by dealing out of sight to hold all Men vnder, and them-selues *Merchants Aduenturers*, still aboue, call all men *Enterlopers* but they and their *Company*: and cry out against our *Staples*, for feare of our *Shipping*; as if the multiplying of *Coaches*, were the ruine of *Wheeles*, or diminishing of *Wheels*.

¶ And where *Merchants Farming Merchants* become so Free themselves, that out-running our *Lawes* to make hast to Confusion, they Plough vp the *Dead-Mould* (as it were) of *Trafficke*, to get a Masse of pryuate Wealth, by doing a world of harme. *The Vndertakers of Subsidies and Customes to Farme,*

¶ And finding our *Traffick*, nigh *Pullesse*, *Spiritlesse*, and almost out of *Bloud*; *The New East-Indian* like cerfident *Impinicks* that seeke but pryuate Profit, at one hand or other of *Companies*, ser fixe Pence in the Pound, to powder her with *Pepper*, and turne her into *Mummy*.



## The MYSTERIE

KING and PRINCE.

*Soueraignes* suffer *Subiects* to be Coyners. But our DAY-STAR is risen, and the DAWNING now appears: and as *Nullū violentum* can bee *Perpetuum*, so must it befall this *Soueraignty* of *Rome*. For as by *Babilonians* the *Medes* were subdued, the *Babilonians* by *Persians*, the *Persians* by *Macedonians*, and they by the *Romanes*, & the *Romans* yeild to none but to ANTI-CHRIST himselfe; so, as our SUN begins to shine, *Anti-Christ* is gon.

¶ The Diuels owne Prophecie of *Romes* destruction, to bee reade backe-ward and forward.

*Heere might be inserted the Prophecie of the Sy-byllas Erythra and Cumana of the ruine of Rome.*

SIGNA TE SIGNA TEMERE ME TANGIS ET ANGIS.  
ROMA TIEI SVBITO MOTIVVS IBIT AMOR.

BUT SOVERAIGNES may subsist, though *Conclaves* goe downe, and MAIESTY may be seen, though ANTI-CHRIST be gone; I meane Kingdomes may stand, what ere become of *Rome*, and *Kings* may continue, though *Popes* be ouerthrowne. But how? not as *Men*, but as *GODS*, by their Power and Commission. For as DEITY subsists by the power of Creating, so KINGS become GODS by their Powerfullnesse of Coyning. The difference is but this: That of *Nothing* GOD made *All things*, by the GOODNES of Himselfe, and KINGS must haue *Matter* to fixe GOODNES in, that their Bounties may be knowne. GOD without a Patterne, and KINGS for a President, haue GOD for Example.

Thus as of *Bullion*, KINGS onely Coyne *Money*, and *Money* made of *Bullion*, maintaines their *Exchange*: so theyr Bountie shewes their *Greatnesse*, and makes their *Subiects* Happie. For as GOD in the *Eucharist*, imparts his owne GOODNES, that's to say his *Greatnes*, that's to say Himselfe by meanes of *Bread & Wine*, for the good of *Christians*: so KINGS by their *Exchange* impart their owne Bountie, that's to say their *Greatnes*, that's to say Themselues, by meanes of *Golde* and *Siluer* for *Subiectes* weale. Let all that haue Eyes and Eares, but reade and vnderstand, and let KINGS aboue all things be *Carefull*, not so much of *Money*, for the names sake and Forme, for therein lies *Idolatry*, which GOD so detestes, as of *Matter*, whereof to haue alwayes to stampe their owne Coyne, that *Maiesties* may be scene. Be *Zealous*, not so much of *Matter*, as it is but *Gold* and *Siluer*, for thereby growes *Conetise* the roote of all Euill, whereof GOD so fore-warnes; as of waight and *Goodnesse* (in regarde of their Bountie) in Finenesse and Purenesse by the name of *Bullion*: be *Curious*, not so much of waight & Forme, as it is but *Bullion*, for that begets *Pride*, which GOD still Confoundes, as the vse and end for which it is made to bee currant in *Money*, in regarde of their *Soueraignty* to maintayne theyr *Exchange*. And lastly, but cheefely to be as *Jealous* of their Standards, namely (TRUTH) both in *Number*, *Waight*, and *Measure*,



## of INIQUITY.

sure, as of their owne *Essence*, for therein lies their *Honour*, that shewes them to be *Kings*. For what haue Merchants to do, that liue by buying and selling, and so by buying, as to sell for priuate gaine, by presuming vpon *Soueraignty*, and profaning Sacred *Maiesty*, to make vse of their stampes, though the *Bullion* be their owne? Or what haue Gold-smiths to do with the Pix, in Matter of Coyne? Neither is it enough, fit, nor conuenient, for any that are wise, or would be so taken, to say in iest or earnest, and affirme it all one, to sell *Bullion* for Mony, or to Coine it himselfe, and pay for the Coynage, and laugh at *Exchange*; except to iustifie the *Pope*, and Patronize *Usury*, hee meane to make it good, that Subjects may be Coyners; the state of all the enditement and question now in hand. Eates God the flesh of Bulls, or drinke the blood of Goats? Lookes hee for *Profite*, where all is his owne beyond praises, vowes, and hartly Thanksgiuing? and shall *Kings* take wages of the selfe-same Money, that none but they can Coine? or farme their *Honour*? Nowe *Kings* are Gods, therefore *Tractent Fabrilis Fabri*.

In the meane time, let *Soueraignes* cal home *Subjects*, or take them downe at least, that *Cardinalles* may bee knowne; keepe *Cardinals* from *Conclaves*, and *ANTI-CHRIST* is gone, keepe *Conclaves* from Coyning, and the *Pope* may proue a Byshop of a Dioces, or a Patriarke againe: and keepe *Popes* from wandering *Iubiles* and *Rome*, at least *Pride* is ouerthrowne.

So shall the Idolatrous *Masse*, that Arte of all Impiety, giue place vnto the *Eucharist*: and *Iewish Usury*, that *Mystery* of all Iniquity, fall downe before *Exchange*; and *Religion* and *Iustice*, holding hand in hand together, shall make all men see and know, and the world vnderstand, that *VERA ARS REGNANDI* being onely that of Coynage, whose *Mystery* is *Exchange*, is fit for none but *Kings*, *Iustice* by *Preheminance*, and *Mercie* by *Prerogative*, being the Matter and the Forme, that giue *Essence* to their *Crownes*.

In a word, *Maiesty* shall be Seene, and *Soueraignty* shall subsist, as in GOD, so in *KINGS*. For GOD shall be Glorified, his *KINGS* shall be Honoured, their *NOBILITY* Respected, and *MEVM* and *TVM* in *Subjects*, make *All in All* so Happy, that each shall hold his owne with Prosperity and Peace. *Ignorance*. What Publicans and Sinners, and Customers & all? *Customer*. Yea, euen Sinners and Publicans, whome Customers you call. For looke what *Tithes* are to the Church and *Quitrents* to a Mannor, where Diocesses are bounded, and *Demains* are made knowne, so shall *Customes* appeare, whose names are now vsed but as Golde to hide Pilles; and *Subsidies* shew so needlesse or seldome at the least, when our *Soueraigne* shall subsist by the *Greatnes* of his owne, & be helpfull vnto others; that *Imposts*,



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*Impositions*, all *Rates* by discretion, *Taxes* and all shall bee packt vp with *Vsury*, sent after the *Masse*, and transported to-wardes *Italy*, and so to *Rome* by way of *Flanders* home, from whence they were but borrowed, whose *Greatnesse* most sublists by such kinde of *Reuenues*. Now helpe *KINGS* to *Bullion*, and they will make vs Happy: alwayes prouided, that *Subiects* bee no *Coyners*.

*Bullion*? Is *Bullion* then a matter of such consequent Importance, and important consequence, that beeing but one word, it enclodes vs *All in All*? will not *Money* serue our turnes? No surely, without doubt, debate, or question. For *Money* made of *Bullion*, being a Creature vnto *Kings*, as *Kings* are to *God*, in the hands of *Subiects*, becomes it selfe admired & adored for a *God*, whose Powerfull operation (without some *Grace Deuine*) by selfe-conceited *Greatnesse*, begets *Pride* and *Presumption* in the heartes of sinfull men, turning *Truth in Religion* to *Conceits*, and *Heresies* and *Equity* in *Exchange*, to *Extortion* and *Vsury*, the Mysterie of all our woe.

Besides, *Money* of it selfe, without *Bullion* to supply, is but water in a *Cesterne*, that by vse becomes exhausted, or being but let alone, consumes it selfe by stinks and putrifaction. For *Bullion* being the Fountaine, *Money* is but the water, and *Exchange* the very Riuer that serues all priuate turnes, and *Bullion* beeing the Sun, *Money* is but the Beames, and *Exchange* the very Light that makes the World to see. So that helpe *Kings* to their *Bullion*, and *Subiects* shal be Happy, at least in GREAT-BRITAIN, where *BOVNTY* now commands, for *BOVNTY* must direct vs to the Iland of *Exchange*, the Seat of worldly Happines: *Perfection* dwels in *Heauen*.

*Exchange*? haue we spide out *Exchange*? then haile Maisters, Marriners, & Mates at all hands; call vp our loyall Merchants, true Patriotes, Enterlopers, Publicans and Sinners, and Customers and all, and be of good cheere: belay well the Bowlyne, keepe your Tacklines tight and sure; aloofe, aloofe with the Mayne, for feare of the GOOD-WINS, I seem to see our Iland, for the Fore-lands appeare, CASTOR and POLLUX threatening both together, did boad vs good-lucke; our Barke is strong enough to beare out al her leakes: our Load-stones proue good and our Compasse is true, therefore aloofe I say with the Mayn, by this Cape of Good-hope, to the Harbor of safety and Haue. of all our rest: Beare vppe (I say) Steere-man, PALINVRVS ports our Helme, bid Merchants now stand by, the wind is turned North, & our stormes are almost gon: Veere out the Main-sheet, clap all our Sayle cloathes on: & hasten we by all means to this Iland of *Exchange*. For *reliquis tantum Sinus est & statio malefida Carinis*.

Thus



## of INIQUITY.

¶ Thus farre I haue been able by the GOODNES of GOD, (being subiect to correction) to touch & make good that part of mine argument, where *Bullion & Exchange* fell in to be handled, for our *Soueraignes* behoofe, to shewe how *Masses* and *Vsury* (the foundations of *Papery*) being hatched both together, by Eclipsing the Empyre, haue poysoned all *Christendome*, and though ranging farre and neare, yet keepe residence at *Rome*; by whose ill example, *Subiects* haue elsewhere beene taught to be Coyners: that hauing thus far gayned on that *Minotaur* of *Crete* and his Doctrine of *Idolatry*, by reducing of the *Eucharist* to the first Institution and true vie therof; to the Glory of God, the Comfort of all *Christians*, our owne speciall *Happinesse*, and Honour of our *SOVERAIGNES*, in this Isle of *GREAT-BRITAIN*: So now to abate his *Pride* in the practises of *Vsury*, by restoring our *Exchange*; seemes a woork preordain'd, and by God himselfe layde out, for our *THESEVS* to begin, and other *KINGS* to followe: for his *Storge* still to *Iustice* is euery way good, his loue is euery constant, his affections all are free, and *BOVNTY* is his Name, had hee but his owne in the right of his *Bullion*. For *Bullion* then at all hands, let's now apply our selues and do our best endeouors. Wherein, that which now followes, might serue for a *Lanthorne* to giue light at the least, and Vsher out the way to *AVTHORITY* and *WISEDOME*. But *Customers* are poore, out of heart, out of friendes, and their *Credit*'s vndone. (I meane those of the *Out-Ports*, for I flander not *London*) their Lamps are but dimnesse, their Writings are hidden, and their plainenesse dislik't hath beene graciously chidden; yet such at it is, since *GOODNES* like the Tyde; cryes on, on, still forward, and *TRUTH* is at my side, without purpose of offending the most or the least. I will lend it but to *LOYALTY* to reade and digest: for helpe *Kings* to *Bullion* and their *Subiects* must bee Happy, alwayes provided that *Subiects* bee no Coyners.

¶ *Ignorance* and *Impudence* contesting together against *Truth* and *Reason*, the one being vnapt to belceue and conceiue, and the other as vnwilling to heare and vnderstand; how *Vsury* obtruding into *Exchanges* Seate, to the rayling of *Subiects*, and abusing of *Kings*, by engrossing their *Money* & fore-stalling their *Bullion*; haue bred much disorder in the Church and Commonweale, and haue made it a question of a serious disputation, howe to hold the Gold and Siluer that is gotten already within any Kingdome, and draw more vnto it. Some by a steadinesse of the Standart, would haue all Coynes made currant, a Penny in an ounce of Siluer, and two pence in Gold, aboue their owne,

L

which



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which serues for a shift, but it works no miracles : Others propound the abasing of our Coyne, which of all bads is woorst. But when all is saide and done, which can be deuised, *Truth* stil makes it good, there is no way to *Trafficke*, by whose help alone all wants are so supplyed, as a waste will be so needfull, that it shall not be regarded. Whereupon growes the *Question*, betweene *Opinion* and *Conceipte*, for *Arte* and *Nature*, about *Trafficke* heere in *England*: namely, how our *Traffick* should be able by perpetuall supplies, to afford more Golde and Silver, then all the Mines of the world, which experience thus resolves.

This Contract beares date, Anno. Ed. 3. Regis Anglia. 14. & Francie primo, is witnessed apres mi-qua-resme, 1340.

¶ King *Edward* the third, enformed of his right to the Kingdome of *France*, and intending by Conquest to make his Title sure; by means of *Iaques d'Artueill*, entred into Contract with *Gant*, *Bruges*, and *Ypre*, in the name of al the rest, for ingresse & regresse by way of *Flanders* thither, on these heads & grounds. To giue them in ready money (to prouide for their frontiers against the *French*) at foure payments within the yeare, seauen score thousand pounds; when the ounce was but fise Groates, which now is fise shillings, such then was his *Bullion*. To defend their Ports by Sea, against all inuasion aswell as his owne, such then was his Shipping; and to transport the Staple of *Kent*, from *Sandwich* to *Bruges* for fiteene yeares.

Thus assured once of *Flanders*, in tenne or twelue yeares, he triumpht ouer *Fraunce*. First before *Crecy* by the ruine of their Nobility. Then by winning *Callis*, the very key of their Cabinet and entrance of that Kingdome. And thirdly, neer *Poictiers*, where he tooke their King prisoner; besides the battell at Sea by *Sluce*, where himselfe was lightly wounded, such then was his Nauy and force both by Land and Seas. But finding by this time his Fortunes to fall, and that for lacke of Money; that his money sayl'd, because his Mints did cease; and his Mintes to stand still but for want of *Bullion*: and his *Bullion* to be missing with the Load-stones of his Mines, then in morgage at *Bruges*: Experience now taught him the woorth and vse of Staples, the pawning whereof, was the wealth of all this kingdom, and that *Kent* alone did sway the good or ill of *England*: for who would seeke ought of *Englands* in *England*, when from *Kent*, he might finde it transported to *Brugis*?

Their prouerbe at this day not forgotten, that if an Englishmans Father were hanged at *Brugis* Gates, the Son betweene his legs would presse in thither.

Now, as *England* thus grew poore, disordered withall, and the King still in want: *Flanders* waxt wealthy, and *Bruges* wanton, and proudly disdainefull both of him and his, in greatest neede; who finding their humors to bee next vnto themselues, vpon occasions of aduantage, and hauing *Callis* now to friend, as a Port of his owne; being forced to retyre, hee gaue way to the time, and tooke a new Lesson.

To



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To reforme his former Errors, before the end of 15. yeares, he recalls his Staples, and in Cathedrall Citties of the Maritime-shires, he replants them all at home. In Ireland foure, at *Dublin*, *Waterford*, *Corke*, and *Droghda*. Wales had *Carmarden*. *Newcastle*, *Torke*, *Lincolne*, *Westminster*, *Canterbury*, *Chichester*, *Winchester*, *Exceter* and *Bristow*, were appointed for England.

Each Staple had his Head-Port, and each Head-Port had his Members, that Traffick might finde order, and sit by Religion in the beauty of his Sanctuaries, neere Temples and Churches in all parts where she came. The Head-ports were these: *Newcastle* by situation was both Port and Staple. *Torke* had *Kingston* upon *Hull*: for *Lincolne* lay *Saint Buttolphs*, by the name of *Boston*. *Tarmouth* seru'd *Norwich*, as *London* then did *Westminster*: *Sandwich* fitted *Canterbury*, *Chichester* seru'd it selfe, with *Exceter* and *Bristol*, as did *Newcastle*, and the Head Port of *Winchester* was woorthy *South-hampton*. All Merchants, Allyes, and Friends to the State, were at all hands bid welcome. All Artes were entertained, but especially CLOTHING, which as then from *Louaine*, began to flye hither, with Places of Residence, Immunities and Priuiledges, besides stipends and wages, to assure them being heere. All kindnesse was too little, no fauor seem'd too much, and the Law made it felony for any, to transport wooll, and none to weare Cloathing Wrought and Dyed beyond Sea, but the King and his Queene, and their imediate Children, the matter was confiscable, and the Persons imprisonable, at the Kings will and pleasure.

¶ Thus Traffick maintain'd our Staples, and our Staples held vp the Credit of our Load-stones, whose vertue drew in Bullion, whereby our Mints coyn'd Money, and made Golde and Siluer currant in moe places then one. As *Durham*, *Torke*, *Canterbury*, *Winchester*, *Exceter*, and *Bristol*. Each had his proportion, according to the *Pix* as well as *London*: our Portes were full of Shipping, and the Customes like *Quitrents*, were certaine to bee knowne, by the Merchants owne prices, which they paid at the Staple, by indented Certificate, that iealousie her selfe had no cause of suspition, or vse of Bookes of Rates, or rules of discretion, the Ports and the Staples controlling each other.

But as *Callice* grew a thorne, which the French could not endure, was often vpon bartring, and subiect to surprize: King Edward to marry *Callis* and England assuredly together, remoued the Staple of *Kent* from *Canterbury* thither: but foresaw not the disorder hee wrought himselfe at home, for want of the Mines that seru'd his Mints of Bullion. For as *Callis* nowe coyn'd all, and our Merchants out of sight, vndertaking the Garrison, by one pretence or other (combining together) found meanes to

27. Ed. 3.

It is admirable (to reade the Statutes) to see how serious the King was to sett. e his Staples at home.

Se *Lipsius Louanium*, of the dissention betweene the Earle there, and the Towne of *Louayne*. Lib. 2. cap. 5. 1372.

1356

Seuerall Mints in England.

The French offered for Exchange of *Callis*, quatorze cent *Ville*, & trois mil Fortresses, nommees en *ville*, by *Du Tillies Recueil de Traictes*. Fol. 92.

England saue to make Statutes to draw Money from *Callis*.



## The MYSTERIE .

The Original of Societies of Merchants.

See a Treatise long since written, in admiration of the Traffike of England, but lately printed at Middleborough and London, by one Wheeler in fauour of the Marchant Aduenturers, & cald, *A Treatise of Commerce.*

The onely toling of English Staples vp and downe the Netherlands, but since the losse of Calais, hath so warme the blood of Burgundy, that Holland alone with Zealand hand to hande, mating the Power of Spayne; hath made Pride itselte (after forty yeares Warre) craue Peace, and gladd of tenne yeares Truce, for all their Indian Mines,

farre the Staples, and so by consequence the *Customes*, conuerting *Exchange* to *Extortion* and *Vsury*, and by *Companies* and *Conclaues*, sought how to rayse themselves, aboue the rest of their fellowes: long known by the name and stile of *Merchants* of the *Staple*, but out-faced at the last by a stronger Societie of *Merchants Aduenturers*.

When *Calis* was lost, these trust vppon our Staples, and returned all to *Bruges*, whence *Pride* and *Disdaine* remoou'd them to *Middleborough*, from *Middleborough* to *Barrow*, and from *Barrow* vp to *Antwerp*, where what good they did to thousands by wronging more then millions of brethren of their owne, for these fiftie yeares and more, as they haue not let to publish to their own *Pride* and *Shame*: so let *Indian Mines*, but I speak, that haue paid for the triall, and let *England* consider, how needefull it is to call our Staples home.

¶ Thus experience makes it good, (betweene *Flanders* and *Spaine*) for *Englands* behoofe, that the Mines of the *East*, and the Mines of the *West*, the Mines of the *North* and the Mines of the *South*, and the Mines wherefoeuer, may promise much at first, and yet faile vs all at last, but the Grace of God fayles neuer.

For, if all our Subsistence still grow from his GOODNESSE to set forth his Glory and our dependance on him; and those Countreyes be reputed most wealthy and most happy, that are ablest and aptest to spare and transport Commodities of their owne; then may this Island reioyce aboue the rest. And if God by his wisdom haue so disposed of Goodnesse, that no place is extant, so absolutely blest, as in all points to stand and Subsist of itselte, that by charitable Traffike (bounded by *Laws*, *Treatise*, *Leagues*, *Oathes*, and *Decrees*) all wants might be supplied, according to *Reason*, *Prudence*, and *Pollicy*; which with vs heer in *England*, hath euermore aymed at the encrease of our Shipping: since *Victus* and *Vestitus* giues Law to all the rest; then most happy GREAT-BITAINE both by Sea and by Land. *Bona si sua Norit*, and had but her Staples commutatiuely, as *Iustice* hath her Courts distributiuely, and *Religion* hath her Temples.

For, this Kingdome by Nature beeing no wayes posselt of Gold and Siluer Mines, the wisdom of the State hath euermore found it needfull, to supply that want by Art, in the chiefe materials that the soile itselte affords, made vendible to al for ready Gold and Siluer, at places like sanctuaries, for immunity and freedome, famous to the world by the name of Staples.

Thus as *Denmarke* hath her Sound, *Fraunce*, Wine and Salt, so *England* turn'd her Wooles, Wool-felles, Tinne, Lead, and Leather, into pure Siluer and fine Gold.

From



## of INIQUITIE.

From the Conquest downe-ward to *Edward* the thirde, our Wooles bare greatest sway, who to purchase his passage to the Conquest of *Fraunce*, engag'd the Staple thereof at *Bruges* (as aforesaide) for fiftene yeares; but finding by experience, the true vse of his Wooles, he became the first that taught the benefite of Cloathing, retyred his Staples, and replantes them at home.

A happy beginning if it had bin well continued, but his care to tie *Callis* and *England* together, made him soone out-shoote his marke: for by remoouing the Staple hee had settled in *Kent* from *Canterbury* thither, he dreyned all the rest, and so lost his Mints at home for want of *Bullion*, which the times then succeeding, had no leysure to consider.

The long diffention betweene the houses of *Lancaster* and *Torke*.

Thus as *Hysteron* grew *Proteron*, our Portes to seeke of Staples, hauing lost withall their Customes, as *Quitrents* must fayle where *Demaynes* are shrunk or gone; our *Kings* being put to shifts, were forc't to seeke aide by Subsidies, as well on Lands and Goods, as of *Tonnage* and *Pondage*, from the loue of their Subiects, whose wants at the first were gladly still supplied, but the after the worse; for in the Elementes of life, and vitall subsistence, *Religion* bids *Reason* provide first for *Nature*, and bee still next her selfe; distresses being daungerous (if not deadly) when the blood is retracted, and the heart wants his owne.

Heere Merchants found the meanes still dealing out of sight, by *Companies* and *Societies* to prey vpon the publicke and attend their priuate endes, who since the losse of *Callis*, tossing Traffick vp & downe, haue so warmd the blood of other lands, and stard their owne at home, that now it is a question howe to make her pulses beat, and know the vse of Staples. O! that euer Merchants should sit so neare our Helme!

The occasion & Originall of *Companies* and *Private Societies*.

But since priuation still presuppones a habit, and from confusion perfections selfe is drawne: as my standing makes me see, so my seeing moues my Conscience to doo my best endeuer, to reuiue the memory of our ancient Stables, vpon the subiect of our Clothing, that by this *Idea* holding out the candle, I might Vsher the way for *Authority* and *Wisedome*, to take the same in hand: for howsoeuer the Conscience of my calling, and special duty besides (as his *Maiesties* sworne Seruant) haue singled mee forth, and prest me still forward, by one occasion or other: *Quo fatone scio, sed non sine Numine*, as my hope & comfort is, to presume thus with my penne, to wish and further; yet I euery way conclude, that none can vndertake, but the *Grauest* and *Wifest* in *Highest Authority*, to promise and performe it.

His Maiesties speciall command to prosecute the Title of my former *Acromata*, was the cause of writing this.

For a Staple I meane where our *Soueraigne* still subsisting by the Goodnesse of God as Religion in her *Temples*; so his *Maiesty* may be seene by the Greatnesse of himselfe *Cathedrally*. Where

M

his



## The MYSTERIE

his *Iustice* may discerne of the actions of men *Communitatiuely*; as it dooth in his Courtes Subalterne and Soueraigne *Distributiuely*.

See Trafficke speld in the Customers Alphabet and Primer.

Were Trafficke once but fixed, whose Nature stil beautiful, shal by Art be made so amiable, that hir Loadstones drawing in *Bullion*, shall make her admired both in *Matter*, *Persons*, *Place*, *Order*, and *End*, all the world ouer.

Matter.

For her *Matter* beeing prepared betweene Nature and Art, shall be made truely vendible by *Good*, *Better*, and *Best*, for all peaceable Commerce for ready *Golde* and *Siluer*.

Persons.

Her *Merchants* so loyall or friendly at the least, that *Traytors* and *Enemies* shall finde no Commerce for all their *Golde* and *Siluer*.

Place.

Her *Place* so conuenient for egress and regress, by Water, Sea, and Land, that safety and immunity shall warrant and protect both the *Matter* and the *Personnes* of all that buy and sell there for ready *Golde* and *Siluer*.

Order.

Her *Order* still fitted to the forraigne contracts, and the Statutes of this Land, shall admit no disturbance by priuate discretion, or partiall affection, to Matter nor Persons, for any *Golde* or *Siluer*.

End.

And her *End* withall so happy, by drawing in of *Bullion*, and our Shippings encrease, that God shall haue his *Glory*, our Soueraigne King his *Honour*, and the Staple by her Scales giuing *Honesty* her own, in euery mans endeuer, with reputation and credit; shall make this little lland a patterne to the worlde, of *Religious Iustice*, by *Prosperity* and *Peace*.

See the true Patterne of a Staple, in the Customers Alphabet towards the end.

In a word, the Rules of such a Staple being drawne but from the practise of forraigne experience in the subiect of our Cloathing; these profits being demonstrable, must consequently follow.

First all our *Woolles*, the wonder of the world, (so beneficially made and dyed, as we see them beyond Sea) beeing made into Cloath; shall be wrought all at home, by *Clothyers*, *Wool-men*, *Carders*, *Spinners*, *Weauers*, *Fullers*, *Sheere-men*, *Hatters*, *Cappers*, and *Dyers* of our owne.

Our *Cloaths* now despised for want of true making, shall then become desired, and Straungers glad to fetch them for ready Gold and Siluer, for, *Vino vendibili, nil opus erit hedera*.

Our Trafficke freed from *Practises* and *Embargoes* beyonde Seas, whereto she is so subiect by wandering still abroad.

Our *Fayres*, and our *Markets*, shall bee euery way reuiued, rude Places made ciuill, and the Poore of all sorts by their own labour releued, three speciall blessings of inestimable value.

Many Statutes for Drapery, Idlenesse and Roguery, will become disburdened and preuented, that being sooner enacted then



## of INIQUITY.

then well vnderstood, prooue easier to deuise then experience can practise.

The whole Realme will be enriched by working our Materialles all orderly at home, and our Ports by dayly Trafficke filld with Merchants, Mariners and Shipping.

The *Customes* like *Quitrents* made certainly knowne, from Subsidies, Aydes and all Impositions, so willingly payde and truly answered, that Iealosie her selfe shall set downe contented, when, without possibility of fraud, the *Ports* and the *Staples* shall each controul other.

And aboue all, though last and least obserued, our *Bullion* (without which no Kingdome can stand) shall bee brought directly to our *Mints*, and there made currant Money by immediate handes, and our *Staples* made perpetuall *Mines* of pure *Gold* and *Siluer*.

Thus our *Religion* and our *Iustice* shall no longer contest before our *Dread Soueraigne* by personall defects, about *Tythes* and *Tributes*; but like *Aaron* and *Hur*, support *Moses* at the *Mount*, whilst our *Iosua* had to hand, in defence of the *Faith*, confound both *Amalech*, his *Fautors* and *Followers*. I meane our *KING* and *Soueraigne* to the example of all others, thus made Powerfull by his *Bullion*, to stamp coyne of his owne; as the Sea affords water for all streames and Riuers, and by a natie kinde of homage receiues it backe againe: so all men endeavouring by willing courses and perpetuall motions shall serue and worke for Him; and Himselfe made able to make all his *Subiects* happy by the Bouity of his *Exchange*: shall cut the throat of that stayne and stay of *Piety*, that contempt of *Equity*, that Baud of Bankers, that Art of Witch-craft, and mystery of Iniquity (*Usury*) whilst the *Grauest & Wisest* in highest authority take their owne cause in hand, and next to *RELIGION* that sanctifies *All*; attend and intend the reliefe of *TRAFFICKE* (the norice of all our *Commutatiue Iustice*) that rectifies *All*. I meane in *England* by English *STAPLES* the first steppe towards *Heauen*, and our *Summum Bonum*.

*TRAFFICKE*! O the heighth, the depth, the length, the bredth, the compasse, & profundity of this one and only word! more fit for *WISEDOME* to read, and *ELOQUENCE* to vtter, then our weake braines to spell! For if *TRAFFICKE* bee the hand that layes out all men their worke, prouides all men their foode, and payes all men their Fees; I meane if *TRAFFICKE* be the way that leads vs all to Blisse: ought She not at al hands to be seriously supported, that so supports vs All? and her willing disturbers, and witting Perverters held as Enemies to *ORDER*, that's to say, to *GOD* and *NATURE*? When wee thinke but on *TRAFFICKE* it reuiues vs much, and could we but find

M 2

Her

Prohibitions.

*Traffick* { *Heavenly* { *Upward*  
                   { *Downward*  
                   { *Earthly* { *Outward*  
                               { *Inward*



## The MYSTERIE

Traficke shewes her selfe, with the  
Out-Ports.

Her, then All were our owne. *But see where she comes,* and her  
OVT-PORTS in sight, all Tyr'd as it seemes, and in woefull  
case and plight. Now alas poore TRAFFICK, from whence  
mayst thou come? from *Purgatory* sure, or some woofser Place;  
*Rome*. What may bee thine Errand? to complaine at the least,  
and see thy SOVERAIGNES Face? Woe is mee, thy *Servants*  
haue no Credite, being dead in Disgrace: therefore speake for  
thy selfe, loe, see where HEE sits, bee bold and goe try HIM,  
IUSTICE and MERCY stand both at his side, his BOVNTY  
fits by him.

TRAFFICKE all wrung and spur-gall backe and sides, with the foure  
Sonnes of AYMOR, that sitte and ride like *Cardinals*, without Bit, Bridle or  
Guide, saue *Ignorance* before, with a whip in her hand of her own contriuing,  
and *Impudence* behinde, and a world of *Societies*, that following by Compa-  
nies, vndertake to beate Her forward, falles prostrate on the Ground, (for  
kneele shee cannot, her knees are so broken) and bemoanes herselfe in this  
manner.

*Quid Miram.*

*" Si placet hoc, meruiq. quid o tua Fulmina cessant*

*" SUMME DEVM? Liceat peritura viribus ignis,*

*" Igne perire tuo, clademq. Authore leuare. &c.*

O KING of CROWNES, if this be so thy Will and my desert,

Why dost thou stay with deadly dint, thy thunder downe to darr.

And if that needs I perish must, by force of fiery flame,

Let thy Celestiall fire (O KING) I pray the doe the same:

A comfort should it be to haue THEE, Author of my Death,

I scarce haue power to speak to THEE, the flame: so stops my breath.

Behold my singed heares and all, behold my bleared eies,

See how about my scorched face, the scaling erabers flies.

Is this the Guerdon wherewithall thou quist my fruitfulness?

Is this the Honor I receiue, for all my plentiousnesse,

And Duty done with true intent? for suffering so the Plough

To draw deepe Furrowes on my back and rakes to rend me through.

In that I still from yeare to yeare continually am wrought,

In giuing Fodder to thy Beasts and Cartel all for nought.

For yee din: Come and other Foode, wherewith to feede Mankind?

And that to Honor THEE withall, swe t Frankincense I finde,

But put the case that my deserts, destruction seeme to craue,

What hath my brother SEA delerud, and RIVERS all to haue?

Why se-me their Tydes and PORTES to fall, and Ebbes retire so low

And shun thy Skies whereto they ought to fly and nearer flow:

But if thou neither doe respect, my brother SEANOR MEE,

At least regard THY-SELFE & THRONE, looke round about & see;

How both thy Poles begin to smoake, which if the fire appall,

To viter ruine be thou sure, thy Pallace downe will fall.

The COVNSELL-TABLE.

Behold how ATLAS gins to faint, whose shoulders though full strong,

Will not be able to vp-hold the sparckling AXE-tree long.

If SEA and LAND & PORTS do faile, if HEAVEN it selfe do burn

To old confused CHAOS then of force we must returne.

Put to thy helping hand therefore, and saue the litle left,

If ought remaine, before that all be quite and cleane bereft.

The



# of INIQUITY.

The OVERT PORTS following TRAFFICKE as shadows doe their Body, bemoane themselves in this wise.

If Trafficke be the assured practise of that *mysticall Philosophy* wherein so many wits haue spent themselves, & blown the coales in vaine, whose heavenly *Elixar*; Goodnesse, the *Quintessens* of Nature and Art by Diuine Sublimation applyde to *Materialles* begets *Mysteries* in Trades, and purging all drosse of Deceit from Trades, turnes Trades into *Mettals*, and all *Mettals* into pure *Siluer*, and fine *Gold*. Moreouer,

*Lapis Philosophicus.*

If Traffick be that general *Restorative*, which easing all *Griefes* in Soares, suppling all Sores in *Diseases*, and curing all *Diseases* in particular *Members*, holds the whole Bodies of Kingdomes in Health. The sacred rules wherof, as no profane *Conetous* could euer comprehend nor confident *Empericke* attaine to practise; so none of *private Descretion* or *partiall Affection*, may presume to alter or any wayes controll: as beeing a Doctrin and study peculiar to the GRAVE and WISE, onely in *highest Authority*, and for PRINCES themselves. Namely, in *worldly Commerce*,

*Universalis Medicina.*

If Trafficke of her selfe be both outward & inward, of things bred at home or set from abroad; and those Kingdomes reputed most wealthy and most happy, that are ablest and aptest to spare and transport Commodities of their owne, wherein this *Iland* may compare with the best: since no place is extant so absolutely blest, as in all poyntes to stand and subsist of it selfe that by the benefit of Trafficke, bounded by *Treatise*, *Leagues*, and *Decrees*, all wants might bee supplied according to *Reason*, *Wisdomes*, and *Pollicy*; which with vs here in *England*, hath euermore aynd at the encrease of our Shipping.

*The Use and End of Trafficke.*

This Necessity then of *mutuall Commerce*, by the mallice of the Times, being many wayes enuied, and by *Enemies* abroad very often interrupted: if withall it become disturbd among equals at home, when the General is wrong, Particulars griued cannot but grone.

But so it is (most *Grave* and most *Wise*, in *highest Authority*) that such of late yeares, hath beene and yet is, the state of dealings and Trades within our selues. For the Citty of *London*, as the *Lyuer* in the Body, receiuing the *Chylus* from all parts of the stomach, by detaining the blood from the rest of the veines, is both distempered in it selfe, and iniurious withall to all her fellow *Members*.

In which Estate, though the Kingdome seeme engag'd and deeply interest, as it may be the case of euery priuate Subiect; yet the *Port-Townes* in speciall, consisting of *Artificers* and *Tradesmen*, *Maisters of Shippes* and *Marriners*, do most griue and therefore complaine.

N

That



## The MYSTERIE

That albeit as *Subiects*, vnder-lying the first brunts of all Forrayne attempts and troubles, liuing vnder one and the selfe same lawes, ready at all commaunds, both by Sea and Land, as other Townes and Subiects of the Kingdome elsewhere are; and as liable to all *Customes* and *Subsidies*, *Fifteenes* and *Loanes*, (the Cinq-Portes by wisdome found meet to bee excepted) as *London* it selfe is euery kind of way, for the proportion of their feuerall Abilities: yet contrary to the *Libertie* of *English-Freeborne Subiects*, they are abridged, enuied, and as it were, held unworthy the very *superfluities* of that Citties aboundance, to their manifest decay, for want of *Free Traficke*, in their *Inhabitants*, *Marriners*, and *Shipping*; and that all things being drawn into *private Societies*, are there so engrosed, that *England* seemes but *London*, and *London* likewise seemes abridged in it selfe.

In which distresse, the *Port-Townes*, appealing in all humility to the PRINCE: their onely comfort is, that albeit his MA: as a *Father* of all his *Children*, in his *Loue* and *Affection* (as well may befeeme HIM) stand gracious to some, more then all the rest: yet that his *Storge* and inclination vnto *Iustice*, affoordes bread to the meanest, and intendeth at least that all should enioy their Birth-right, to the generall *Treatise* of *Entercourse* abroad, and *Common-Lawes* at home; to grow vp thereby to liue to his seruice and the *Commonwealth*.

Let not *London* therefore, though surfeting of fauours, enuy her *Fellow Subiects* to breath common ayre, liuing vnder ONE, and HE so good a SOVERAIGN. And in *London* most specially the *Society* of MERCHANTS ADVENTVRERS. For such reasons as formerly haue beene toucht and laid downe.

Now such being the State of *Traficke*, in the *Out-Ports* at least, fit for the *Grane* and *Wise* to knowe and consider; the reformation whereof, though none but *Authority* may promise & performe: Yet as necessity compels, so common duty makes it lawfull for all to wish and further. Vnto whome therefore the *Port-Townes* aforesaid, for themselues, their next neighbour *Citties*, *Townes*, *Parishes*, and *Friends*: in all humble Submission by way of remembrance, exhibit this petition.

*Cicero offic. lib. 1.*

“ *Qui Reipub. præsunt, Duo præcepta teneant, vnum vt Utilitatem Ciuum sic tueantur, vt quicquid agant, ad Eam referant, obliuio Commodorum suorum. Alterum, vt totum Corpus Reipub. current; ne, dum Partem aliquam tuentur, reliquas deferant. Qui autem Parti consulant, Partemq; negligunt, Seditioes & Discordias inducunt. Nam ex eo fit, vt alij Populares, alij Optimi alicuius studiosi videantur, Pauci Vniuersorum.*

The *Out-Port*, hauing ended, appeald their CUSTOMERS, and cald them  
for



## of INIQUITY.

for witnesse. Whole Coats broken at Elbowes, and Ho's out at heeles, had made them retyre, and were loath to come forward. But after TRAFFICKE and the OVT-PORTS, as the CVSTOMES came in Question, were sought for, and found to be missing: the CVSTOMERS by consequence were commanded to come in: who like Poore Schollers with their BOOKS in their hands, but daring not to speake; by way of Accompt, frame Cyphers with thei. Pens, and make signes in this manner:

If *Happinesse* be that State, which all men so desire, al ayming at the least at their highest blisse; and *Religion* and *Iustice* our surest stayes to stand to, and safest helps to finde it. That is to say: If *Religion* by Sanctifying our *Wittes*, and by reforming our *Willes*, to cleere our *Vnderstandings*, belay our *Summum Bonum* agaynst our Ghostly Enemies, *Sinne*, *Death*, and *Sathan*, by faithlesse *Desperation*. And *Iustice* by protecting, our *Linings*, our *Liberties*, our *Lynes*, our *Honours*, and the *Peace* of all the Land, agaynst *Nymrodising Tyrants*, and all their Adherents, by *Violence* and *Obrusion*.

I meane, If *Religion* serue to settle the Tranquilitie of our Minds, by holy Contemplations; to fill our Soules with *Ioy*, by *Faith* in *Iesus Christ*; to encrease our Heauenly comforts by the *Word* and *Sacraments*, to seperate our *Callings* by the name and style of *Christians*, and to edifie the *Church* by *Doctrine* & good *Life*. And *Iustice* serue to warrant the *Vse* and *Perpetuity* of

The Vse of Religion.

all our worldly wealth, by honest conuersions: to confirm our *Christian Liberty* by *Grace* and *Obedience*, to prolong our *Lines*; by *Hope*, *Love*, and *Loyalty*, to maintaine our *Credits* by *Charity*, among men, and to protect our *Peace* both in *Church* and *Commonweale*, by *Viety* and *Probytie*: maintaining (as it were) a kind of free *Trafficke*, and mutuall *Commerce*, betweene the *Throne* of *God* in *Heauen*, and his *Church* vpon *Earth*, by *Doctrine* and *Prayer*, for the vse of *Goodnesse*: Al heauenly Inspyrings downwards, and all holy *Desires* vpwads, being as *Angels* or *Marchants* betweene *God* and *Us*.

The Vse of Iustice.

In a word: If *Religion* serue to strengthen the meeke & humble minded, or leaue to Reprobation the proud and peruerse, in the vaine Imaginations of their obstinate harts. And *Iustice* to protect the possession & fruition of all our *Meum* and *Tuum*, as well in *Tythes* as in *Tributes*; that our *Fayth* aboue with *Deity*, belaying our *Summum Bonum*, our *Charity* in humanity, might worke out our *Happinesse*, by the *Medium* *CHRIST-IESVS*,

The End of Religion.

The End of Iustice.

both *GOD* and *MAN*: *Fayth* I say apprehending the *Mercies* of the *Father*, for the *Merites* of the *Sonne*, by the *Working* of the *Spirit*, the Fountaine of al *Grace*, and Mother of *Obedience*: nay, If *GOD* be *GOODNES* and *GOODNES*, be *TRVTH*, and *TRVTH* be to be beleueed, as *Christians* are taught; then the Comforts out of Question must needs bee very great, where Men may dwell in houses whose foundations are laide on such



## The MYSTERIE

\* The High Constable and Earle  
Marshall of England: Judges in  
the Court of CHIVALRIE.

*Honestum & Vtile*

assured grounds. In which regard (forsooth) wee poore despised Schollers (disgraced *Out-port Customers*) want words to set forth our Loyes and Conceiptes of the Goodnesse of GOD, and Bounteous Disposition of our KING and sacred SOVERAIGNE for the stayes of Religion and *Distributive Iustice* in these our happy daies: but were those *Patrons of Honor*, whom *Mercury* should serue, by APOLLO found out; and the rooves of our Schooles made *Wind-tight* and *Water-tight* in the breaches and wants of *Commutative-Right*, we would then write Verses in praise and commendation of our Prince and our Peeres, & sing *Alleluia* to the Great KING of Heauen.

For *Iustice* being *Commutative*, aswell as *Distributive*, & *Commutative Iustice* the same we call *Trafficke*, and *Traffick* the high way that leades vs; all to *Blisse*: so it is (most GRAVE and most WISE in HIGHEST AVTHORITY) that whereas, by the Rules of Religion, and *Distributive Iustice*, there eyther are or should be, aswell *Tributes of Homage*, as *Attributes of Honor*, transcendently due to *Soueraigne Sublimity*, euen in Earthly States as Gods among Men, that *Honestum* on the right hand, and *Vtile* on the left, holding hands still together, *Majesty* and *Soueraignty* might be seene and subsist both in *Greatnes* and *Bounty*, by the Bounds of their Reuennewes: namely, *Customes* and *Subsidies*.

*Customes* of their owne by personall Right, as wreathed to their Crownes, by *Necessity* it selfe, for their *Greatnesse* and *Honor*. And *Subsidies* of their Subiects, as Tokens and Effectes of Loyalties *Free-will*. The *First* to demonstrate to the eie of the world, that formall Distinction and ordinary obseruance, that sets the true difference betweene *Soueraignty* and *Subiection*, for reciproke Good of eyther. The *Second*, to expresse the frankenesse of Loue that ought to proceede from the hearts of their owne and peculiar People for Subiects weale. In a word; The *First*, as *Tyrthes* due to *Deity* so *Needsfull* of themselves, as not to be defrauded, much lesse denyde: The last, as *Oblations* of *Deuotions*, so tide to *Free-will*, as may be required, but none may compell.

And whereas moreouer, *Customes* in this kinde and *Subsidies* both, as honourable Effectes of that waighty Cause (*Trafficke*) whose Actions being conuersant about no meaner Obiects the *Soueraignes Greatnes* and *Subiects Wealth*, require *Collectors* of absolute trust; men truly Religious and honest indeede, as *Customers* are euery way entended to bee: And the Place of a *Customer* in that respect, held a *Function* so Honourable or Honest at the least, and a Charge of such import, as none should obtrude on at aduenture, or vndertake in Iest; but such as *Nature* hath fitted, and *Authority* admitted, in lawfull manner: All this

not-



of INIQUITY.

Romani. aut { Senatoris Equitis Plebei

notwithstanding (most sacred IDEAS of MAJESTY and WISEDOME) since contempt of their Persons, and neglect of their choise, gave Jealousie occasion to Suspect their indeuors. Ignorance and Impudency obtruding in their Places, both in Countenance and Maintenance, supplanted theyr Credits. First, by Comptrollers, then by Supervisors; lastly, by Farmers, and Undertaking Huxters, besides Searchers & Wayters, God knowes how many.

But howsoever in this sort they liue now out of fauour, as Obiects of Disgrace, and publick blunder: yet the eye of the Law still constant in hir choise, calls them kindly by their names. Not Publicans in scorne as Ignorance seemes to do, nor Sinners in despiight more then other men, as Hypocrisie dissembles, nor doubting of their Christendome, as Impudency doth (since none

Of the Rank & Reputation which Publicans, alias Customers, helde among the ancient Romans, euen when the Emperre was greatest and best gouerned, read but Cicero pro Iuliano, where he vlieth these words, Florem Equitum Romanorum, Ornamentum Imperij, Firmamentum Reip: Publicanorum Ordine contineri. And Ad Quintum Fratrem, de Regimine Asiaticae Praefecturae, multa de Publicanorum Dignitate & quantis fuerint Reipub. adiumento disserens, concludes at last, Si Publicanus aduersetur, Ordinem de Nobis optimè meritum & per Noscum Reipub. consilium, a Nobis & a Reipub. dis-

tingimus And Eudem Q. Fratris lib. 1. He seemes to reioyce in the mild disposition of the Customers of that time, saying, Non esse Leniores in Tribus exigendi Gracos, quam nostros Publicanos. Hinc enim est quod Capni nuper omnes ex Insulis quae erant à Sylla Rhodij attributa, confluxerant ad Senatum, ut Nobis potius vestigalia ponderent, quam Rhodij. Vicesimam tantum partem eorum rerum quae exportabantur, Portusq. (Customes) & Vestigalia (Reuenues) nomine capiebant. A Lesson in our dayes most worthy the noting And it is apparant to all that list obserue it, That if Tully himselfe had not bene very studious both of Customes, and much conuersant with Customers; hee had neuer bene able to endyte those two Golden workes of his, called Tullius Offices, and Tully de Repub. The First, like a Christian Encheridion of Honestum and Vtile, shewes all men, euen at this day the Rules of true Ciuility, and foundation of Christian Pollicy. The Last likewise able to make any man a wise-man in one dayes onely reading, (as honest Aske and learned Sturmius do both beleue and write) if it were to bee found. An Idea whereof perhaps may be seene in our Customers Alphabet and Primer, printed 1608. and layde vp in Sir Tho: Bodleyes Amalthean Vaticin at Oxford: though Cardinall Poles 2000 Crownes mist it at Cracovia in Poland, when he sent to seeke it thither, where he heard it was concealed. And to see his loue to Customers, and withal, his true care of the State wherein he liued, by beating downe so seriously the Conceite of the wisest among Men in those dayes, that in fauor of the Exchequire, sought to raise the Reuenues by Vtile without Honestum. And his talking ou with M. Cato his deere friend in defence of Customers; Read the third Booke of his Offices in these words. Non igitur vilius illa L. Philippi sententia, quas Cinitates pecunia accepta, L. Sylla ex Senatus Consulto liberavisset, ut haec rursus vestigales fierent. At aucta (dicunt) inde vestigalia; vtile igitur. Quorsq. tandem audebant dicere quicquam vtile q. non prius honestum? Nullam autem pestem maiorem vita & Societati hominum posse contingere dixerim quam eorum Opinio qui ista distraxerint. Potest ne vili Imperio q. Gloria fultu esse debet & Sociorum beneuolentia, vtile esse Odium & Infamia? Ego autem cum M. Catone meo saepe dissensi. Nihil enim praefracte & obliu nate Aerarium vestigaliumq. visus est defendere & omnia Publicani negare. Cum quibus sic agere, ut cum Colonis nostris deberemus, eoque magis, q. eius Ordinis constructio, ad salutem Reipub. pertinebat. Male etiam Curio quum causam Transpadanorum equum uicebat, semper addebat, VINCAT, UTILITAS, &c.

Read him also ad Memmium Epist. 10. Terentium Varronem M. Bruto commendantem: Quia mature se contulit in Societatem Publicanorum; cuius Ordinis mihi antea commendatissimi, Causa, fecit amicitiam nostram multo firmitorem. Et Caesari amantissimos Publicanos ad Atticum at. Epist. 7 Et nominatum homines amplissimos Publicanos appellat. Epist. 65 And aboute al, to shew his acquaintance & iudgement in Custome Causes, read him but In Verrem. lib. 2. de Iurisdictione Siciliensi towards the end, at these words Nam q. in Publicanorum Causis plurimum etatu meo versor. vehementerq. illum Ord. ne obferuo, satis comode mihi videor eorum consuetudinem vsu tractandoq. cognovisse. And who reads the words following, and obserues his proceedings with L. Vibius, the head Customer of Syracusa would say himselfe had bin a Customer. But when Iudea by Conquest subdued, became a Province of the Roman Emperre, and Iudea em, it selfe was made subiect to Rome: Tributes (which Cicero, in Oratione pro Flacco calls Aurum Iudaicum) turn'd to Impositions, were made Curss of Diuine Iustice to keep Iewes vnder: who in respect of their former Freedome, cald all the world Gentyls, and hauing lost their Liberty in hatred of their Tribute, held Publicans for Ethnickes and greatest Sinners, as well those born in Iudea as sent from Rome, namely Mattheus and Zacharius: so that till then none but Iewes hated Customers, in regard of their Tributes. And as their Adiuuncts then (called Socij, Praedes, and Mancipij) instead of Tributes, fell in loue with Aurum Iudaicum, and eorum suorum plus equo satagentes, were at a l hands cald Publicans Catexochen, so at this day the Customer bea e the blame of all.

O

Iewes



## The MYSTERIE

The curious intention of the Law,  
in the choise of *Customers*.

*Jewes* and *Turkes*, are found to spurne at *Tributes*) but *Customers* and *Collectors* of the *Customes* Great and Small, and of the *Subsidies* that grow by *Tonnage* and *Pondage*; and culles them withall, as curiously forth (as *Sheriffes* in their *Shyres*) from among the best and most sufficient that *Wisedome* can finde, or choise affoord: as *Persons* most fit to wait and tend on *Traffick*, & in collecting *Tributes* most likely of all others, To deale kindly with the *Subiect*, and iustly with the *Soueraigne*.

But as in *Religion*, and the seruice of God, there is nothing more distracts or disturbs the minds of men, then a mis-vnderstanding and diuersity in Concepts, about the worde it selfe, (*Church*) so fares it in *Trafficke* our *Commutatiue Iustice*, for the tearmes and vse of *Tributes*. Namely those personall *Rights*, like *Adoration* and *Tythes* [*Customes*] and those voluntary *Gifts* like *Oblations* of *Free-will* [*Subsidies*] but cheefely *Customes*.

*Iudea*, now the seat of *Turkish* Infidelity, and *Christians* slavery.

For *Customes* I meane, but not such *Customes* as the conquering *Romaynes* deuise'd and impos'd, vpon the stubborn and stiff-necked *Jewes*, whose *Tributes* were curses of diuine *Iustice*, to keepe them vnder.

*Italy*, the Seat of *Exactions*, and *Usuries* Kingdome.

Nor such as *Tyranny* inuent's & imposeth on *Subiects* inthrall, to stand aloft on, and raise it selfe by.

The *Netherlands*, the Seat of *Excesses*, and *Traffickes* Purgatory.

Nor such as tumultuous warres haue made our next *Neighbors*, impose vpon themselues, for defence of their *Consciences*, their *Liues* and *Liberties*.

*England*, the Seat of *Marchandice*, and *Traffickes* Paradise,

But such *Customes* as *Mildnesse* & *Mercy*, to relieue our neighbors, our *Allies* and our *Friends*, the *Wisedome* of our State, hath inuested our *Kinges*, to maintaine the *Soueraignie* of our *Kingdome* by.

Such *Customes* as demonstratiuely shewing the real possession and actuall protection, our *Soueraignes* haue and hold of euery mans wealth, leaue notwithstanding to each of their *Subiectes*, his *Meum* and *Tuum*, and full vse of his owne.

Lastly, such *Customes*, as like *Tythes* of a *Church*, or *Quitrents* of a *Mannor*, shew the power of the *Lorde*, and *Greatnesse* of the *Owner*, the defrauding whereof, doth worthily forfeit both protection and possession of the immediate *Free-holder*.

*Customes* described.

For *Customes* of themselues, and properly taken, are those *Leuiorez Tributis*, easie sums and payments of ready currant money to *Customers* at their *Portes*, by *Marchants*, allyed to the State, for such *Staple-Commodities*, as being orderly bought & sold, and for *Number*, *Weight* and *Measure*, sufficiently censured, before they crosse the Seas, for our *Soueraignes* *Honor* and *Countryes* *Credit*; by indented *Certificate* and *Staple-Scale*, come warranted thither.

But as the *Stuard* of a *Mannor* that fits to hold a *Court*, for want of the *Rowles* and *Authenticke* *Records* of his *Lords* *Reuennewes*,



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uenewes, can neither know the Tenants, demaund their Quit-rents, nor vnderstand their homage, how each man bounds his Fee or holds his own: So fares it at this day with the *Customes* and the *Customers*, in the *Out-Ports* of this Lande: For though their *Temples* stand vp right, and *Churches* may be seen; yet their *Staples* being dissolued & transported out of sight, from whence their worke should come, though *Religion* haue her *Altars* for *Vnity* and *Truth*; yet *Traficke* being diltracted, the *King* wants his owne, and wee like to *Pipers* that want their vpper lippes, would gladly call for *Customes*, but knowe not where to finde them. For as no *Church* can haue no *Tithes*, and no *Courts* no *Quitrents*, so no *Staples*, no *Customes*.

By meanes whereof, *Necessity* ouertaken, makes bold with *Free-will*, and to ayde *Preheminence*, transcending to *Prorogative*, turnes *Customes* into *Subsidies* of *Tonnage* and *Pondage*. As if *Preheminence* and *Prorogative* were meere *Synonims*, and ment but one thing, and bounding *Iustice* that layes out all our *Rights*, were that boundlesse *Mercy* which makes vs al to liue, and *Mercy* it selfe but a word of profaness, or some ordinary thing.

Thus whilst our *Graue Maisters* and *Moderators*, of our Schooles haue beene busied and distracted with higher pointes of Learning; our *Staples* turnd to *Mart-Townes* in other *Forrain* Landes, our *Customes* are confounded; and wee like *Bears* at *Stakes*, seeme fit for nothing but bayting and beating. But that which grieues vs most, and of all seemes most vnkinde; our *PATRON* hereby wants, & his *Bounty* is vndermined, without which in *Soueraignes*, no *Subiects* can be happy. For his *Lodestones* beeing transported, and his *Golden Mines* of *Store*, his *Coyne* begins to faile, and his *Mints* doe stamp no more. His *Ports* run all to *London*, where his *Treatise* keepe men vnder, his *Megazines* in *Holland*, makes all the world to wonder. Whose *Shippes* and strength at *Sea* so great, so huge, so strange; shewes how *Traficke* furthers *Shipping*, & how *Usury* checks *Exchange*: and all because *Subiects* are suffered to be *Coyneers*.

O *Usury* and *Ambition*, how far are you to blame? And *Auidice* with *Pride*, goe hide your selues for shame: Till our *Staples* bee found. For if al ey out on *Conetise*, & that with great Reason, since *God* hath pronounc't it the root of all Euill, and the secret Ioue of *Money* to be flat *Idolatrie*; which being still bad in *Subiects*, must needs bee woorst in *Kings*: Howe great then might our happines appeare, to haue *BOVNTY* himselfe now liue and dwell among vs, had his *Traficke* but her *Staples*, as his *Iustice* hath her *Courts*, and *Religion* her *Temples*. And what hartie remorse ought it to moue, to see both *Him* and *His* abridged and depri-

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No maruell, if *Customers* liue still disgraced, for holding *Honestum* so before *Vtile*, as both might go together; since *Bounty* it selfe in *Kinges* becomes hindered and distastd; without which in *Soueraignes*, no *Subiects* can bee happy. Shall *Pity* tremble to say, *God* may be too Good? And shall *Loyalty* limit or tax *Bounty* in *Kinges*? If *omne Bonum*, be *sui diffusum*, & *quantò communius ed semper melius*: As *God* is most Good, *Insusuelly*, being Goodnesse it; selfe; so help *Kings* to fixed Goodnesse (*Bullion*) for that is their Essence, but keepe *Subiects* from coyning, though the *Bullion* be their Owne.

The onely *Shipping* of *Holland* comparable with all *Christedome*: and *Amsterdam* with *England*.



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ued of the principall meanes to practise their vertues.

Great therefore, Greater, and Greatest of all, must their accounts be both to *God* and *Nature*, that preposterously perverting their proper *Materialles*, turne their best helps for *Bullion* to their private aduantage, to the intollerable disturbance both of *Court* and *Countrie*, and almost vnrecouerable wrong, to the *King* and his *Crowne*; whereof *Customers* wanting words, haue made signes with their *Pennes*, and yet are still apt to groane in this manner.

O that our *Tongues* or *Pennes* were able to expresse,  
Or had the *Golden* gift, to make men vnderstand,  
Tho' the great and strong Effects of *Heauenly* happines,  
*Exchange* at *Staples* would worke by *Bounties* hand.  
Our *Traficke* then at home, would quickly blisse our Land.  
For *Iustice* and *Religion* should sit so neare together,  
That *Righteousnes* and *Peace* might kindly kisse each other.  
And *Kings* elsewhere might learne, by this *Idea* made,  
What *Heauen* it selfe doth boad, by this our *Kingly Trade*.

Yet *MAIESTY* must be seene still, for all this *Disorder*, at one hand or other, and *SOVERAIGNTY* by all meanes made able to subsist, if *SUBIECTS* will be happy; and *Customers* are sworne to do their best Endeours.

*Transitio, from Customs to Subsidies by a Simile.*

¶ Ther's a Place in this Land, where a *Great-Man* doth dwell, in whose beautifull Garden a stately *Fountaine* standes, at the rayning whereof, *Art* seemd to striue with *Nature*, and both excell themselves; the *Spring* and *Streame* still plentifull, fill all the empty *Cisternes* of the *Tenants* adioyning, with a *Cocke* in pryuate, to stop or let out at pleasure. By tract of Time, corruption abroad or neglect at home, the *Spring* becomes peruerced, the *Streame* runs wast, or the *Fountain's* out of frame, that the Lord of the Soyle, who should relieue others, by the *Bounty* of his owne; wants water himselfe, and craues ayd of his *Tenants*; whose *Cisterns* conteyne no more of themselves, then his *Currant* afforded and *Conduct* controll'd. His wants at the first are gladly supplyde, but the after the woorse: for in these Elements of Life and vitall subsistence, *Religion* still bids *Reason* prouide first for *Nature*, and be next her selfe, *Distresses* being dangerous, if not deadly, when the bloud is retracted, and the *Hart* wants his owne.

This might helpe vs a little (till our *Staples* bee found) by *Meum* and *Tuum*, to compare and demonstrate betweene *Customes* and *Subsidies*, both the want of the one, and the vse of the other. But here wee stand doubtfull and mistrustfull of our selues, and seeke rather to be taught. For though, *To doe as to be done to*, bee a Rule sufficient, for *Meum* and *Tuum* in equall Com-



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Commercé: seeing *Loue* first descendent though reciproke at the last, and *Charity* next it selfe, though *Subiects* liue by *Grace*; we desire to be instructed, in Collecting these our *Subsidies* how to wade vprightly betweene the *Soueraigne* and the *Subiect*, that *Honestum* and *Utile* might still go together, and maintaine *Free-Traffike*. For whilst our *Staples* were at home, so ioynd to our *Portes*, or so neare together that each controlled other; our *Loadstones* drew in *Bullion* for our *Mints* at hand to *Coyne*, and reading by *Certificate*, aswell in quallity as quantity, what the *Merchants* there had bought, we could call for all our *Customes*, before they crost the Seas, by their owne accounts and price, without *Fraud* or *Couin*, or other *Bookes of Rates*, but in *Pondage* and *Tonnage* we know not what to take, and therefore seek to learne.

For, "*Haud Natura potest Iusto discernere Iniquum,*  
*"Nec vincet ratio hoc, tantundem ut peccet, Idemq,*  
*"Qui teneros caules alieni fregerit horti,*  
*"Et qui nocturnus Diuum sacra legerit. ADSIT*  
*"REGVLA Peccatis qua poenas irroget æquas,*  
*"Ne scutica dignum horribile sectere flagello.*

It is not in *Descretions* hand to stay,  
 Or hold the Scales of Good or Ill vpright;  
 Nor is that *Reason* good that makst all one, by day  
 To crop a Neighbors Garden-Leekes, & rob a Church by night;  
 A *RULE* must guide the Whole, to keep the Parts from swaruing  
 And punnish faults in euery one, according to deseruing.  
 And not to thinke, that euery slip;  
 Like deadly sin, deserues a whip.

For if *Soueraigne Dignity*, be that Sacred *Obiect*, which *True-Louing-Loyalty* is apt to admire, and still seekes to Honor with her kindest respects (such as all *Subsidies*, either are or shoulde be) who can be capable of so great a *Glory* by personall Right, but *Kingly Maiessty*? and who can accept of so great an *Affection*, but the eye of *Grace*?

If these our *Subsidies* of *Tonnage* and *Pondage*, be of the kind of those naturall respects, which *Loue* is desirous, and *Loyalty* doth offer, to honour our *Soueraigne* by, besides his *Customes*; who can impose them but *Loues owne Affection*? who can esteeme them but the hand of *Mercy*? and what can increase them, but *Cheerefull alacrity* in the *Giuers Mind*.

Lastly, if *Tonnage* and *Pondage* be those honorable Effects of *Affection*, *Loue* and *Loyalty*, which *Merchants*, exceeding their other Duties, with *loy* present and *Mercy* takes; who shall de-



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dilate their proportions by *Number, waight, and Measure*, for the mutuall behoofe of *Lone and Grace*? Who I say, can teach vs this part of our Lesson, but the *Grauest and Wiseſt* in *Higheſt Authority*, namely, how to deale iuſtly betweene the *Soueraigne* and the *Subiect*.

For *Cheerefulneſſe & Alacrity* being inducements vnto *Grace*, (the heart and *Effens* of all *Subſidies* and *Aydes*, as coldneſſe in *Affection* makes *Preſents* little worth) whiſt we ſought to further, and by often returns at all hands to encrease, to our *Patrons Honor*, and his Peoples *Good*, that *Honeſtum* and *Utile* might ſtill go together, by the rules of *Right* and *Reason*: wee are checkt and Controld by *Court-Rowles*, and *Court-Rules*, & taught to beleue that *Honeſty* in this caſe hath nought to doo with *Proſit*, *Diſcretion* commanding the moſt for the *King*: As if *Honor* heere were bootleſſe and *Meum* and *Tuum* needleſſe, or ſome idle thing, and *Publicke Vtilitie* were meant by *Prinate Gaine*.

Hoc autē de quo nunc agimus, id ipſum eſt q̄ V T I L E apeliatur, in quo verbo, lapſa conſuetudo, deflexit de- mia, eoq̄ ſenſim deducta eſt, vt Ho- neſtatē ab V T I L I T A T E ſecer- nem; H O N E S T V M aliquid con- ſtituerit q̄ non ſit V T I L E, & V- T I L E q̄ non ſit H O N E S T V M: quā, nulla permiſſa viſa Hominum potuit afferri. Cicero Offic. Lib. 2.

The ground and occasions of Cu- stomers Diſgrace.

We conteſt in nothing, but euery way willing and deſirous ſtil to learne; our milde *Diſpoſitions* are ſcornd and deſpild, our *Truth* is held for *Error*, our *Vertue Vice*, and for crying but A D- SIT REGVLA, *We are dingo* ſo like *Barnes* that we dare not griete.

Our *Adiuncts* ſteed vs nothing, but eate vp our victuals, and ſpend at our coſt, or wrangle our *Diſorder* by a greater *Confuſi- on*, for our *Socij* by *Controlling*, can teach but *Actum agere*; Our *Prades* Ouer-ſeeing vs, ſaide *Halſers* were good *Fiſhers*; Our *Mancipes* in *Searching* liue beſt by pudled Waters; and our *Huſhers* at all hands cry the moſt for the *King*: So that, as a *Lord* of a *Mannor* that ſeekes to make his beſt by *Seruants* of his owne, hauing Grounds moſt excellent, fertile and *Good*, for- bids them ſtill the *Plough*, and all meanes beſides of manuring their ſoyles, and obſerues no ſeaſons: whereby their wils wan- ting freedom to do their endeuors, they make none other yeild then as *Nature* affords. At the end of his harueſt, falling out with his *Seruants*, he farmes the lands vnto *Strangers*, who nee- reſt to themſelues, firſt ſerue their own turnes, & in raiſing their Rents, by ploughing vp the *Dead mould*, make ſpoile of the Grounds: ſo fares it at this day with the *Ploughmen* and *Fallowes* of the *Fields* of our *Reuennues*. And no maruell at al. For where things are paſt ouer without *Diſtinction* of *Times*, *Persons* nor *Place*, whoſe euer be the fault, the *Actors* next hand ſtill beares all the blame.

For the *Cauſe* at firſt miſtaken, & the *Seruice* being vnknown, bred *Error* in the *Matter*, and *Confuſion* in the *Forme*, whereof *Ignorance* taking hold, accuses the *Customer*, as *Actor* next hand, and onely bound for all. *Necceſſity*, for releefe, firſt fitly founde out



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out the vse of a *Searcher*, but his *Loosenesse* and *Liberty* (*ne quid asperius*) made *Iealousye* and *Suspition* deuise a *Comptrouller*. His needlesse and bootelesse calling, gaue easie way to the foure late *Super-visors*, and their *Braine-sicke* *Retinue*, whose confident *Presumption* combyned with *Ignorance*, made them vndertake, as they knew not what, so to go forward they car'd not how by *Opinion* and *Conceit*, to cure all sents of *Leeches* and *Onions*, by eating *Garlicke*; the very smell whereof bred *Offences*, *Contentions*, and *Complaints* of the *Persons*.

*Clodius accusat Mæchum. Catilina Cethegum,  
Quis tulerit Gracchos de seditione querentes.*

The *Mischiefes* whereof, though *Marchants* and *Customers* deuide cheefely betweene them; the generall *Inconueniences*, extend to the *Soueraigne*, and all loyall *Subiects*. By the Importance whereof, the *Grave* and *Wise* onely in *Highest Authority*, may be pleased to consider. *Quam frustra sit per plura q̄ fieri debet per pauciora*: and remember withall:

That none proue *Saints* for seeming so to others,  
Since all are but men, and all haue suck't their Mothers.

For, *Faults* there are no doubt, euer were, and euer will bee many, *Perfection* knowes no Residence but Heauen. And who sayes he hath no Sinne, shall proue the greatest *Lyer*.

But whilst our *Huifbers* cry, the most for the *King*,  
*Conetise* and *Pride* fall at oddes each with other:  
And *Profit* turning priuate, holds *Honor* for nothing,  
Where *Honestum* and *Vtile* should still go together.

*Qui Paria esse volunt peccata, Ipsiq̄ laborant,  
Cum ventum ad verum est, Sensus moresq̄ repugnant,  
Atq̄ ipsa Utilitas. Iusti prope Mater & Æqui.*

All faults are made alike, yet they themselues are dumbe,  
When *Truth* in question fals, Each Finger seemes a Thumbe,  
For as *Honor* wants a Place, so *Mercie* finds no roome,  
And *Profit* holds the Seat alone, where *Iust* & *Right* shold come

And now at last, as they that are not apt by discourse of Wit and Reason, to beleue that *Fyre* is hot, best learne it by theyr feeling: Since *Experience* makes it good, and the time hath laid it open in the practise of others, that our greatest *Imputation*, our supposed *Sacriledge*, our horrible sinne, was our greatest



## The MYSTERIE

vertue, though *Ignorance* and *Iealousie* had no will to conceiue it; namely, since our foure late *Supervisors*, that for 1700. pound a ycare, some foureteene yeares together, vndertooke to mend the *Bible*, and correct *Magnificat*, but left the Plough at last with shame enough to *Farmers*: And those *Farmors* now themselves, ploughing vp the Dead-Mold of all our best Fallowes, euen for their owne auaille, are compeld; to confesse by their daily *Billes of Store*. *Fowring allowances*, and other *earms of Art*, drawne from *Necessity*, that *Trafficke* must haue fauour: let *Auditors* declare it, and let *Truth* be heard to speake. That *God* did put as much (if not more) *Profit* and *Pleasure*, besides *Harts Ease* and *Honour* for our *Soueraignes* owne behoofe, in the mild endeouours of *Customers* (*Deductis deducendis*) so long as they were trusted, by *Fauour* and *Loue*; as the *Deuill* is able & wont, and euer will bee ready, to mingle *Care* and *Cumber*, *Losse* and *Shame*, in the turbulent vndertakings of *Extremity* and *shiftes*, for priuate *Gayne*.

*Cicero. ad Q. Frat: Lib. 1.*

And since those *Ethnicke Romaines*, by the onely light of reason did holde it for their *Glory*, that in *Tributis exigendis* their *Publicans* were found to be *Gracis Leniores*: Let not *Christian Policy* come short of *Infidelity*, in *Mildnesse* and *Mercie* to their *Neighbors* and *Friends*; but send away *Extremity* with all her *fraud* and *shifts* to their natiue homes and residence. Let *Italie* haue her *Imposts*, together with rhe *Stewes*; leaue *Tyrants* to *Obtrusion*, and *Extortion* to the *Jewes*: Send *Pride* to the *Pope*, and the *Masse* away to *Rome*, with all kinde of *Usurie*, by way of *Flanders* home. And helpe *Kings* to *Bullion*, that their *Bounties* may be knowne. For as *God* by his *Goodnesse* makes al his *Creatures* happy; so *Kings* by their *Bounty* and *Staples* of their own, at least in *GREAT-BRITAIN*E, where *BOVNTY* now commands. I mean at home stil in *England* by *English Staples*; or else farewell sweet *Trafficke*, and with her farewell *Customes*, with whom farewell *Iustice*, so farewell *Religion*, and then farewell *All*.

Customers saith before set down,  
beere shew their Charity.

Their Deuotion and Prayers.

Heere the *Customers* of the *Out-ports* standing mute & amazed, like *Cyphers* in *August*, or like to those *Brick-makers* that sometimes wrought in *Egypt*, groaning for their *Trafficke*, grieved for their *Ports*, and tyred as it were like those *Spur-galde Soules of Purgatory*, with the sternenesse of their *Husters* and *Ignorant Adjuncts* (that wrangle like *Hetrochytes*, with the very *Rules of Grammer*) accusing no man, for that is the *Deuilles* part, euen from the beginning, nor at warre with any, but sinne and *Dishonesty*; forgiuing *All*, as they would be forgiuen, and praying for the *KING*, for the *QUEENE*, for the *PRINCE*, and *All the ROYALL ISSE*; praying for the *Cleargie*, for the *Nobles* and the *Commons* of this Land. In a word, praying for the



## of INIQUITIE.

the Church & for the Cōmonweal. And lastly for Themselues, not presuming vpon *Merits*, but by way of Apollogie, pray humbly to Obtain their Soueraigns Grace and Fauor; & withal, to be discharged of all former *Imputations* laid by *Ignorance* and her Fellowes; Namely, *Ielousie*, *Hypocrisie*, *Impudence*, *Malice*, *Envy*, and *Slander* vpon Them and their Callings. For by the Law of Nature & Nations both, *Imputari non debet Ei. per Quē non stat, si non facit quod per Ipsum est faciendum.* The reason being added withall; *Quia culpa caret, Qui scit & prohibere nequit.*

In the meane time; Since nothing preuailes but the GOODNES of GOD and BOVNTY of KINGS, to make ALL in ALL, happy:

Let TRAFFICKE bee releued,  
Of GOODNES long depreued,  
And let TRUTH be still beleued,  
That SVBIECTS may be blift;  
For TRAFFICK out of thrall,  
Makes KINGS be seene of All,  
(What ere to POPES befall)  
And SOVERAIGNES to subsist.

Thus, *Magna semper VERITAS prevalet & praeualebit.*

And, *Magna MAGNVS perficit*  
DEVS.

*In MAGNIS voluisse sat est, sint cetera DIVVM.*

THO: MILLES.

Their easy, honest, and lawfull Petition.

It is the Disorder of our TRAFFICKE at this day, that makes our RELIGION and IUSTICE, contest so together, shaking the most happy foundations of Truth, in either. For if *Probity* fail in Actions, what shal *Piety* perform in the Consciences of men? Howe shall Faith build vp, if Works pul downe? Attend TRAFFICK therefore in time, and the vnnaturall Disputes about Prohibitions will end.

*the wicked compass the  
righteous, peruerses iudges  
ment is furthest from  
Abac. Cap. 1.*

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